

MOODY BIBLE INSTITUTE MONTHLY

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The Sinking Sun

By Rev. Albert Simpson Reitz, Inglewood, Calif.

The nations' sun is sinking in the west,
God's bounteous day of grace will soon be o'er.
The fleeting hours of the world's unrest
Are filled with deepest sin, and sorrow sore.

To millions now our hearts are strangely drawn:
Men looking for the light in every land.
Their restless hearts are waiting for the dawn,
And lo! the day is past—the night at hand.

With world-wide armies training for the fray,
False prophets still speak forth the word of peace.
And Brown-shirts, Black-shirts, Red-shirts hail the day
Of their great glory with its swift increase.

"O fools, and slow of heart," why will ye spurn
All that the prophets and their Lord proclaim?
Man's day is dying! Turn, ye people, turn,
Before the night shall end man's boasted fame.

Though men His Word of prophecy despise,
Yet God hath spoken—and His Word is true:
Our Christ is coming! Christian, lift your eyes
And pledge your life and love to Him anew.

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HOW TO DESTROY THE JEWS

It is the puzzle of the ages. Hitler can't solve it, and is only bungling the job. Egypt tried it, but only landed in the bottom of the Red Sea!

But there is a way. Pastor H. O. Van Gilder of Columbus, Ohio, discovered the secret and allowed us to print it in a 12 page tract entitled, "HOW TO DESTROY THE JEWS."

Haman need never have hung if he had seen this tract. Hitler ought to know. Every Jew-hater in America needs to read this tract. And certainly every Christian will be eager to see it.

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Moody Bible Institute Monthly

JULY, 1934

EDITORIAL NOTES

And for the overspreading of abominations he shall make it desolate.—Daniel 9:27.

This allusion to the work of the Antichrist in Jerusalem at the end of the age is admittedly obscure. The Revised Version reads, "And upon the wing of abominations shall come one that maketh desolate." And this also is obscure, for, it has been asked, what can be meant by "the wing of abominations"?

But now comes an Englishman of Manchester, Frank W. Moggs, who says it means the aeroplane. He quotes the old commentator, Albert Barnes, as saying that it must be something connected with the temple that has semblance to the wings of a bird, which is reasonable enough. It has commonly been understood as referring to an image set up in the temple to be worshipped, but as our English interpreter reminds us, an image is powerless to do the dread destruction described, though the "air menace" could do it.

The god the Antichrist honors is his air power. "His idols," says Mr. Moggs, "are aeroplanes and the strongholds in which he worships, aerodromes." He calls our attention as well to a corresponding passage in Habakkuk 1:11, which we confess we had never considered in the Revised Version, and which reads, "Then shall he sweep by as a wind and shall pass over . . . even he whose might is his god." In other days, the power of Britain was her navy; her confidence was in it, it was her bulwark; songs were sung about it. But the Wicked One who is to come will glory in the fact that he is "the prince of the air," and songs will be sung about the new instrument of power.

Joel 2:4-10 tells us of this same air power which, when read also in the Revised Version is enough to make faces wax pale. But let true believers in Christ Jesus rejoice that they will not be on the earth to experience the terror. "Because thou hast kept the word of my patience, I also will keep thee from the hour of trial which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

"We are on the verge of momentous events," says Mr. Moggs, "and the Word of God is the only guide we can trust to let us know what is about to take place. Every believer needs to read afresh the predictions of the saints of God to whom He made known His secrets, and by the aid of the Holy Spirit have a deep knowledge of the things to come."

* * *

It is striking providence that gathered for our Fourth of July number such a group of articles as the first five of this

A Striking Providence

issue, brief though they are. One smells the smoke of conflict as he reads them. He feels the stir of "preparation for the Antichrist" which Mr. Knight describes. He shudders at the "blatant infidelity" within the professing Church spoken of by Pastor Palmer. He realizes with Mr. Kidder that God's judgments are upon us; he praises Him with Mr. Weaver that there is a "way out" for all who will walk in it. He echoes the prayer concluding the Bible exposition of Chaplain South, "Come, Lord Jesus, come quickly." Also he will find that Dr. Stroh's contribution on "The Two Resurrections," furnished at the request of some of our subscribers, is full of hope and instruction for such days as these. But, oh, what a warning the last sentence of that contribution contains for all who are still "having no hope and without God in the world" (Eph. 2:12). Pray, brethren, pray!

And this leads us to say that if you must omit anything in this issue, let it not be the naive testimony of that American girl in her spiritual autobiography. It is rich in the most blessed counsel for other girls, whether American or not; it ought also to bring condemnation to parents and pastors not a few, and lastly, what encouragement it holds for disappointed evangelists who feel sometimes that their work is in vain!

* * *

Speaking of prayer, a cheering sign of the times is the volume of intercession and supplication now going up to heaven from unnumbered gatherings of Christians in all parts of the world,

Speaking of Prayer and particularly in our own land. Mr. Weaver, author of the article, "The Way Out," writes us that for four weeks a group of ministers in his city, Erie, Pa., has been meeting each Monday, at a downtown church for prayer. Eight denominations are represented, and are having a blessed time together. "God is already answering our prayers," he writes.

We ourselves recently took part in an all night of prayer held in a downtown hall in Chicago, under the auspices of a Christian Business Men's Committee. It was a unique gathering and a unique spiritual experience.

Letters are coming to us continually urging prayer, or reporting gatherings similar to those here mentioned, so that in the midst of darkness light is breaking, and the revival for which countless hearts are longing may be on the horizon before long. Nineveh, though marked out for punishment, had it averted because repentance came in time, and why may it not be so even now? Pray, brethren, pray!

A startling book is dealt with this month in our Book Notices department in an editorial book review. An exposé of shocking conditions in our colleges and universities is what it brings to us. It is, as it is said, "brutally frank," but its facts are incontrovertible we fear. The names it mentions and the quotations it gives are pretty plain evidence that it speaks the truth, to say nothing of horrible results of which many of us know. The following is in point:

Mother and Daughter

About a year ago, a Christian woman of our acquaintance addressed a protest to the president of a coeducational university, a school of learning of Christian origin and tradition, whose head was a member of a supposedly evangelical Church. The woman had seen a newspaper photograph of a group of undergraduates which had surprised and pained her. Could the president have been aware of it, and if so, what was his reaction? The president replied to his correspondent thus:

"The picture you sent me was of a group of girls taken in their gymnastic practice suits. I wish that the papers did not want such copy, that the girls were not willing to have such pictures taken, and that the mothers would not permit the daughters to have them taken. However, I have given up all hope of reforming bathing suits and gymnastic practice suits. The taking of the picture was a slip that might have been avoided, but it was taken before any one who could object had an opportunity so to do. If the daughters were disciplined by the university, the mothers would raise a cry of indignation."

The italics are ours.

Oh, mothers—and some of you would resent the charge that you are not Christian mothers—do you realize what you are doing? You smoke, you drink, you dance, you dress immodestly. And as the Lord God said to Israel years ago, so we hear Him saying to you now, "Behold, I will recompense thy way upon thine head. . . every one that useth proverbs shall use this proverb against thee saying, As is the mother, so is her daughter" (Ezek. 16:43, 44).

God pity you, O worldly, careless, godless mother, in that day when His recompense falls due.

* * *

It seems as if the powers of darkness had lifted the flood gates of lewdness and lechery to overwhelm our civilization in their filth.

The New Sex Morality Of course, other civilizations have been overwhelmed by it, Greece, Rome, Egypt, Assyria. It was for this that

God dispossessed the Canaanites of their land. It was this that headed up the iniquity of the antediluvian world and swept away the human race in the flood. There is no just reason, therefore, to call it "new," but, nevertheless, the present outburst of lust comes upon us with an awful shock. The younger generation does not feel it like the older one because they were born into it and have become accustomed to it, but it dazes people who have passed the meridian of life.

To pick up a work of literature in which the proposition is laid down that "human happiness in its highest significance is the highest law," and to learn that that significance means the freest relationship of the sexes. To be told that there is no such thing as "illicit" in that relationship; that "no act or human relationship is in itself either moral or immoral, it is the intention of the actor and the effects of the act which determine it"; that chastity is not necessarily a virtue; that extra-marital connections so far from being condemnatory are in many instances commendatory; that "the innate horror of incest is purely mythical, apocryphal"; that divorce is not immoral, but rather "moral and pro-social"; and that "make love free and it will illuminate the world with its life-giving fragrance"—to be told these things, not by the low and vulgar, not by the debauchee of the upper ten, but by sober, well-dressed, educated, accredited professional men and women, some of whom are teaching in our schools and universities and mingling in what is called good society—this is stupefying to the moral sense.

We are acquainted with the management of a Christian home for fallen girls, where social workers, representing churches, Y. W. C. A.'s and women's clubs, have protested against their speaking of the girls as sinners, or preaching the gospel to them. "These girls are not sinners," said they, "they do not need salvation. They have done the noblest thing possible for a woman to do, they have brought a new life into the world!"

We ask in the language of a contemporary, "Shall the conscience of America lie supine, while these vulture minds poison the nation's soul?"

The question which concludes the preceding editorial brings before us the preacher's responsibility in the face of this Niagara of

The Preacher's Responsibility stay it, for those who speak and write the things above named, are themselves educators so-called, and impart their views to the young "with

unblushing boldness." Legislation cannot do it, for there are more laws now on our statute books than the people obey or juries respect. The drink law could not be enforced, much less a sex law. The state has no moral right to interfere in these matters, the literati tell us.

But there is something that *can* interfere. Two millenniums ago Christianity stayed the progress of this iniquity. Take Corinth, for example, which was a byword for luxury and vice. No man dare visit Corinth without an ample amount of money. A thousand priestesses were dedicated to the licentious worship of Aphrodite. To

quote the Cambridge Bible, "Endless logomachies, personal vanity and rivalries, a disposition to set intellectual above moral considerations, a general laxity of manners and morals, a preference of individual convenience to the general welfare, a tendency to deny the idea of a future life and to give oneself up to unlimited enjoyment in this"—these were the difficulties with which the apostle to the Gentiles had to contend in planting the gospel in that great commercial center of Greece. He himself speaks of it in his first epistle where he says: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you*" (6:9-11).

Christianity did not exterminate this vileness, for it did not convert Corinth, or the nation of Greece, much less the world; but it built a dike against it that held off an inundation. And the dike, let us keep in mind, was not a new scheme of human philosophy, a new ethic, a new ideal, but something of which the world had never heard before, a new element introduced into its being, a new creation, a new kind of humanity, a regenerated man!

Nor was it the "enticing words of man's wisdom" that introduced this element, but a plain and simple proclamation of a historic fact, a testimony to something that had happened, something that had taken place. "I delivered unto you," said Paul, "first of all that which I also received, how that Christ died for our sins according to the scriptures; . . . and that he was seen" (15:3-5). Then he proceeds to tell them of 514 witnesses who saw Jesus Christ after His resurrection, and 500 of them at once!

Oh, what a lesson for us preachers of today! As the *Boston Evening Transcript* said some time ago, "Let us sidetrack 'religion' for a while and discuss Christianity. Youth," said the editor, "cannot get enthusiastic over an abstraction or a philosophic concept. They need a personal leader." Then he pleaded for the proclamation of the person of Christ. It was a great way for a secular journal to go, yet it stopped short of the goal when it spoke of a leader. The Christ we have to preach is a Redeemer! "I determined not to know anything among you save Jesus Christ and *him crucified*" was Paul's reminder to the Corinthians.

Brethren of the ministry, are we preaching the same? And are we doing it not with enticing words of man's wisdom, but in the demonstration of the Spirit and in power (I Cor. 2:4)?

"Power, power, wonder working power!"

Do we possess it, brethren? If not, why not?

The anti-war spirit now raging in our colleges brings to the fore the warning of James Harvey Robinson in *The Mind in the Making*, that this pacifist movement is simply an integral part of international socialism. Its goal really is not peace, but the awakening of an anti-national sentiment in order to the creation of an international sentiment in its place. It is European rather than American in its genesis, and

while it would ostensibly discourage war between nations, it would at the same time stir up a relentless class warfare in its place. Let us beware of it.

All street work in Chicago was stopped and all repairmen laid off this spring because of NRA prices. Stone, sand, cement, and asphalt advanced an average of 25 per cent. Moreover, all bids on materials were in uniform. One year ago a cement dealer could bid a few cents under the others and get the contract, but this year every company asked exactly \$2.40 a barrel, whereas the old price was \$1.80 a barrel. Hundreds of men, in consequence, have been laid off. The mayor suggested that the state legislature might exempt municipalities from the NRA code, but that fell through because the governor was trying to put through the administration bill to make all state employees deputies to enforce the code. This is uniformity with a vengeance. No more "lowest bidder" any more. Contracts may now be given to political favorites without risking a scandal. And so we go towards—!

The Constitution of the United States is facing its most serious trial and the government founded upon it its greatest crisis since the Civil War, says **The Constitution on Trial**. James M. Beck, one of the leading constitutional lawyers of our land. He was speaking before the Illinois Manufacturers Association in Chicago, May 1. The idea that the United States Supreme Court can prevent such violations of the Constitution as are now being flouted is an illusion, in his judgment, the only real salvation resting with the people themselves. "If the present policy of a unitary socialistic state shall prevail," said Mr. Beck, "then even the Union which is older than the Constitution may not long survive." The words of a man of this character and standing deserve to be seriously considered by all our citizens, and the Fourth of July seems a good time to do it.

As we went to press, word was received of the sudden death of Rev. W. Leon Tucker, D.D., at Trion, Ga., on the evening of June 7. He was seated

W. Leon Tucker on the pulpit and just about to arise to preach, when the call came. The funeral took place at Binghamton, N. Y., on Tuesday, June 12, the service being conducted by his friend of long standing, Rev. Howard Fulton, D.D., of the Belden Avenue Baptist Church, Chicago.

Dr. Tucker had devoted many years to evangelistic and Bible teaching work in the field, and was also editor and publisher of *The Wonderful Word*, a magazine which gave forth no uncertain sound on the fundamentals of the faith. Hundreds of souls had been won to our Lord Jesus Christ as the result of his ministry, and many a saint as well thanks God today for the strengthening of his faith by the plain and vigorous teaching that came from Dr. Tucker's lips and pen. He will be missed over a wide space in this country, where his alert and energetic service for Jesus Christ has left its impress.

The Mark of the Beast, or Is the Antichrist at Hand?

By Rev. Walter B. Knight, Crescent City, Fla.

THE nations are surely becoming "mark" conscious! Mussolini's mark is an axe in a bundle of sticks, an emblem revived from the old Roman Empire, and recently we read that he has appropriated the number six, six, six on his insignia. Stalin's mark is the hammer and sickle, and it is said that there are places in Russia where, in order to get work, food, and a tax rate that is endurable, one must have the hammer and the sickle tattooed on his flesh. Hitler's mark is the swastika. Now America has her mark, the blue eagle of the NRA. This mark-consciousness is highly suggestive of a preparation of the nations for the coming of the Antichrist, and the reception of his trade-mark.

The mark of Antichrist is 666. In the Bible, six is man's number; six repeated three times is man fully manifested in evil. Seven is the divine number. Without giving any strange interpretation to God's "sure word of prophecy," is it not thought-provoking that the world economic conference, which recently met in London, and which ended in such dismal failure, embraced sixty-six world nations in its deliberations; that it is said that the present Pope of the Roman Catholic Church is the six hundred and sixty-fifth of the Roman Pontiffs? We wonder who will be the six hundred and sixty-sixth head of this antibiblical system?

Characteristics of the Coming Superman

Consider some of the characteristics of the coming superman, the Antichrist, whom the Bible variously calls the "man of sin," "that lawless one," "the beast," and "Antichrist."

1. Antichrist will be a wizard in finance.

The nations today are in a veritable labyrinth of financial difficulties and nameless uncertainty. No one appears to know the way out! The fact is, the nations are all "in the red," and civilization is a bankrupt institution, morally and financially! This country loaned European nations ten thousand million dollars when their backs were to the wall. France and Britain are now proposing a 10 per cent settlement of their part of the debt. The world needs a super-financier, and is ready, we believe, for his acceptance.

It is said that there is existent in the world today a powerful group of Jewish financiers who hold a mortgage on civilization which they can foreclose at will. It is true that the Jews hold the purse strings of the world's finances. They control the press. They control the magazines and moving pictures. They have a stranglehold on America's finances through the liquor business: 90 per cent of the wholesale

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.—Revelation 13:16, 17

liquor dealers are Jews. The Antichrist, it is believed, will be a Jew. "I am come in my Father's name," said Jesus, "and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). A segment of the Jewish people are still looking for a Jewish Messiah. Monetary considerations will suggest the antichrist-Jewish alliance.

2. Antichrist will be a miracle worker in industry. "Through his policy, he shall cause manufacturers to prosper" (Dan. 8:20). Christ, in depicting economic conditions in the end-time, said, "There shall be distress of nations with perplexity" (Luke 21:25). Here the word "perplexity" means, in the original, "tradeless; without trade; no way out for trade; commercial stagnation." This is the undeniable condition in the world-market today, and the nations are ready to accept anyone, or any expedient, that promises relief.

3. Antichrist will be a general in statesmanship.

He is to head a league of ten nations, and the world politically, economically, and religiously will be under his sway. He will arise out of the turbulent sea of the nations (Rev. 13:1). Satan, who is the "world ruler of this darkness" (Eph. 6:12), and "the god of this age" (II Cor. 4:4), "taking Jesus up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me: and to whomsoever I will I give it" (Luke 4:5, 6). Jesus refused the offer. Antichrist will accept it! Then, "they that dwell on the earth shall wonder when they behold the beast" (Rev. 17:8).

Mussolini, "the man of destiny," said, "I would enter this moment into alliance with Antichrist himself, if it would give this poor country tranquility."

4. Antichrist will be a man of sin.

His character will be the blackest that has ever or that will ever besmirch the pages of history. The cruelty of a Nero, the savageness of a Robespierre, the insatiable ambition of a Napoleon—all will blend in the coming superman, the Antichrist! As Christ was the "express image of the Father" in holiness, so Antichrist will be the embodiment of sin. Today, sin is deluging the world and is withering and blasting all that is lovely. Christ spoke of the overflowing, devastating destructiveness of sin in the last days: "Because

iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Today, murder, theft, and adultery, like spores of corruption, fill the fetid air, and flourish on the tainted soil. Today, evil and crime of every description stalk through the land, and law-

lessness increases by leaps and bounds. Today, the lawless element is a powerful arm, and that arm is threshing the world in blood. "A new wave of major crime will encompass the country within the next few months. Statistics show that certain types of crime are on the increase," said Colonel Calvin Goddard, director of research of Northwestern University's crime detention laboratory. And all this despite the fact that for many months past the wet propagandists, through their ally, the press, have been promising a staying of the wave of crime and lawlessness with the rescinding of the laws against alcoholic beverages. All the while, they knew that they were disseminating a misleading and pernicious falsehood. Antichrist will be the embodiment of lawlessness, for he is "that lawless one."

Sin Drops Its Mask

In the other years, sin was an hidden, secret thing. It loved darkness rather than light, because its deeds are evil. Today, we are witnessing a change in attitude toward the exceeding sinfulness of sin. We believe that this condition is mightily and unmistakably foreshadowing the early revelation of the "man of sin," the Antichrist! With his coming, the "mystery of iniquity" will be uncovered, or, shall we say, is now being uncovered? Today sin is no longer a thing to be hated. Today it is tearing off the masks, and is walking forth, nudely commercializing itself on the stage and screen; parading itself upon the beaches, in the night clubs, on the street corners, and in the market places in spectacular and unblushing effrontery! Today sin, coming forth from its hiding places, is caricaturing and making light of things sacred: marriage, the home, vital churches with vital, spiritual messages.

One word of consolation and hope for God's saints: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Mark 21:28).

The Antichrist will meet his Waterloo when the Lord Jesus "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance upon those who know not God" (II Thess. 1:7, 8). Then Antichrist will be consumed "with the spirit of his mouth, and destroyed by the brightness of his coming" (II Thess. 2:8).

The Waning Belief in Heaven and Hell

By Rev. O. R. Palmer, Philadelphia, Pa.

"Questionnaire sent by Northwestern University professor to Chicago pastors reveals large numbers who take no stock in the Devil, the judgment day, or the Bible's infallible accuracy."

THE above caption heads an article in the *Literary Digest* under date of March 2, 1934, and it tells the result of a questionnaire sent by Prof. George H. Betts, head of the Graduate Research in the School of Education in the Northwestern University, to 1,500 ministers, as to what should be taught in Sunday Schools.

Fifty-four per cent of the replies said there is no Devil; 80 per cent opposed the teaching of a literal hell, as shown in the Word of God; 41 per cent were doubtful of the existence of heaven; 39 per cent do not believe in judgment; 26 per cent denied the deity of the Lord Jesus, while others denied His virgin birth, and the hope of resurrection.

The article states that Congregationalists and Episcopalians are the most modernistic in their views, while Lutherans and Baptists cling most closely to fundamental belief, all of the Lutherans declaring their belief in a literal hell. Forty-four per cent of the Congregationalist ministers, 45 per cent of the Episcopalians, 75 per cent of the Methodists, 59 per cent of the Presbyterians, and 24 per cent of the Baptists declared they did not believe in the personality of the Devil.

As to a literal hell, 96 per cent of the Episcopalians, and about the same number of the Congregationalists do not believe in it. The Baptist vote was nearly fifty-fifty, while the Presbyterians voted against 85 to 15, and the Methodists 92 to 8.

Forty-four per cent of the Congregationalists, 26 per cent of the Episcopalians, 35 per cent of the Methodists, 28 per cent of the Presbyterians, and 22 per cent of the Baptists do not believe in the existence of heaven.

Eighty per cent of the Lutherans, 63 per cent of the Baptists, 20 per cent of the Presbyterians, and 9 per cent of the Congregationalists believe in the accuracy of the Bible.

We can say with David, "How are the mighty fallen and the weapons of war perished" (II Sam. 1:29), for according to these apostate teachers heaven and hell are myths, there is no reward for the righteous, and no punishment awaiting the lawless and disobedient. Once blatant infidelity challenged the Word of God from the outside, now its enemies are on the inside.

Is There a Personal Devil?

If not, our Bible is unreliable, sin not universal, death in consequence has not passed upon the human race, and there is no necessity of a new birth in order to enter the kingdom of God (John 3:1-7).

There are no "tares" in the world, with no Devil to sow them (Matt. 12:39).

We imagine there is a "god of this world" who blinds the minds of the people (II Cor. 4:3-4).



Rev. O. R. Palmer

If there is no Devil there is, of course, no hell prepared for him and his angels (Matt. 25:41). But if it be true there is a Devil and a hell, what if these men should find themselves cast into it (Rev. 20:15)?

Man's unbelief cannot change God's facts.

Is There a Literal Hell?

If not, where did Judas go at death (Acts 1:25)?

Why did Christ give Himself on the cross for us?

Why did He say of the rich man, "In hell he lift up his eyes being in torments" (Luke 16:23)? This would not be true if the grave ends all.

Why did our Lord say, "The worm dieth not, and the fire is not quenched"?

Why did the Holy Spirit so vividly portray what is going to take place at the coming of our Lord (II Thess. 1:7-9; Rev. 20:15)?

Is There a Heaven?

If not, why did our Lord say, "I go to prepare a place for you" (John 14:2)?

Why did He say of the Christian, "absent from the body, present with the Lord" (II Cor. 5:8)?

And "so shall we ever be with the Lord" (I Thess. 4:13-18)?

Why did He encourage our hearts with the joy ahead for those who trust in Him and His finished work (I Cor. 2:9)?

If men deny the inspiration, the accuracy of the Bible, on what can faith rest? If the "salt" loses its savor it is fit for nothing but to be trodden under foot of men. If the blind lead the blind, do not all fall into the ditch? Why not say with the fool of old, "Eat, drink, and be merry," for tomorrow we die? Is death the end of men instead of what the Word of God declares

to be, the beginning, a life of endless blessing or of endless woe?

Religious Babylon

The judgment of God long predicted (Rev. 3:14-16) will soon fall on this religiously corrupt, apostate condition. So-called Protestantism is largely a matter of past history. Satan must be well pleased with a "form of godliness" without life or power, the wounding of our Lord in the "house of his friends."

"Come out of her, my people," lest in the partaking of the sins we receive of the plagues (Rev. 18:4, 5).

Let us acknowledge our sins, our folly, and seek the face of the Lord for ourselves, and for false Christendom. We cannot gloss over rank, unwarranted sin. We need humbling, courage for confession, and heaven-born, heaven-sent revival, giving God's people courage, and the secular papers something worth while to write about.

If we do not find mercy with God, the world will soon sink into a cesspool of moral degeneracy, of lawlessness such as characterized the days of Lot and Noah; the professing Church lose all its testimony and saving strength; our modern civilization lapse into revolution and barbarism; and the nations of the world totter to their final fall.

WHAT GOD IS LOOKING FOR

God was concerned about the condition of the Church in the sixteenth century. It was not His will that His Church should be corrupt and powerless. He could do nothing, however, until Luther and some others began to pray in earnest and their praying made them outlets for the power of God in the Protestant Reformation. The will of God from the beginning was for the enlightenment of Africa, but the execution of that will depended on the discovery of a praying Scotchman named Livingstone whose petition was, "O Lord, help me to paint this dark continent white." Some one has said that the experience of the race makes it clear that there are some things God never can do till He finds a man who really prays.

It is not the will of God that men should be out of work, and women and children suffer with cold and hunger. God has done all He can possibly do. Never has nature produced more bountiful crops. It is not His will that the Church should be halting and afraid before serious problems at home and abroad. God cannot act further until He finds praying men and women through whom His power can find release, convicting men of their greed and selfishness and making the strong willing to bear the burdens of the weak.—*The United Presbyterian*.

Moody Bible Institute Monthly

The Divine Purposes in These Days

By Joseph Kidder, Northfield, Minn.

IF the Lord is too merciful to punish anyone for sin, and is also omniscient and omnipotent, why does He send drought and flood, pestilence and famine, cyclone and earthquake, destroying insects, rust and blight, extremes of heat and cold, poisonous reptiles, and death spreading flies, and mosquitoes, and all the numerous evils that afflict humanity?

The Bible Tells Us Why

It is because God is love, and loves righteousness, which is always best for all of mankind, and hates sin, because any sin even the least is always a curse to any person.

Some people repent at the first warning, like the people of Nineveh at the warning of Jonah; the jailer and his family at the proclamation of Paul and Silas; and Cornelius and his household at the message of Peter; and in great gratitude and joy accept the first message of salvation. Multitudes, however, do not repent and turn to the Lord until after long and great affliction, like the people of Israel in the seven apostasies at the time of the judges. And the great majority never repent. "But ye have set at naught all my counsel, and would none of my reproof" (Prov. 1:25). The prize fight gets the multitude, the prayer meeting gets the few. The great majority who love sin has long been on the increase. The minority who love righteousness has been growing smaller relatively if not literally.

Shall Not God Punish?

Some people think, or try to think, that the Lord is too merciful to punish the guilty. But do any intelligent people really wish that the Lord would never punish a guilty person? I cannot think so. Strict justice requires the punishment of every sin. Does anyone wish that the Lord were not just? It looks as if the great majority do, for they are not obedient to the Lord, but they are obedient to Satan, who is not just, but is the god of this world. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). Is anything satisfactory to any person in any land, high of low, rich or poor, educated or uneducated, Christian or infidel? No. Plainly not, too plain to require proof.

Therefore the world should not worship or obey Satan who loves sin, but instead worship the Lord who utterly abhors sin.

What explanation can anyone give of present conditions who does not believe that Satan is the god of this world? Why the millions of men in arms chiefly anxious to kill each other? Why the millions groaning under the burden of taxes for these contending armies? Why the millions starving in spite of over-production? Why the conflict not only between nations but between parties, classes, races, neighbors, and

members of the same family; between denominations, and "churches"? Wherefore the bondage to drink, to tobacco, to narcotics, to gambling, to fashion, and pleasure seeking? And wherefore the thousands of other evils that afflict humanity and curse the earth?

The Bible Answers

"Because of swearing the land mourns" (Jer. 23:10). The same essentially is said of various other sins, and manifestly there can be no exception in this respect for any sin however slight or however horrible. Profanity brings drought, or flood, or some other calamity. So also does intemperance, Sabbath desecration, or any other sin.

But a change is coming and, as many believe, it is not far off. Satan shall be bound, and cast into the bottomless pit for a thousand years, and Christ seated on the throne of David shall rule on this earth instead of Satan, for one thousand years, and His saints of the first resurrection shall reign with Him during the thousand years of universal peace on earth, which

shall come to all created beings (Rev. 20:1-3).

Then with the swords beaten into plowshares, and the spears into pruning hooks, and the earth "full of the knowledge of the Lord as the waters cover the sea," distress shall no longer dominate the world, and the yoke of the oppressor shall not be known. The Lord can be just as merciful as it is His pleasure to be, because the full penalty of our sins was fully paid by the infinite sacrifice of Himself on the Cross, and not Satan or any person can truly complain of any lack of justice in the remission of sin to all who obey.

The Cure of Depression

There is no other cure for the world or the individual. Any sinner can say any minute, and anywhere: I reject the dominion of Satan, and accept the Holy Saviour as my only Master, and thank Thee for opening to me the door of salvation by Thy substitutional sacrifice. All who fully obey the Lord can plead the promises of the Lord for the supply of necessary wants.

We Forgot

By Leola Littrel, Edgewater, Colo.

Our God still rules the universe; still keeps
The stars above, the waters in the deeps;
Still clothes the lilies each recurring year,
And when the sparrow falls, He yet is near.
All through the ages He has kept His own,
And only asked allegiance to His throne
Lest God we might forget.

The seed from whence this mighty nation came
Was man's desire to worship in God's name;
But now from God we've turned our hearts away,
We look to gold for strength and peace today;
Our greedy lust has blotted out God's face,
And left us stumbling through an empty race:
For God we did forget.

O God! may grasping fingers loose the hold
That clutches false security of gold;
May we remember that our nation's birth
Once gave a shrine of worship to the earth;
May we with humbled heart, on bended knee,
Still find our perfect leader, Lord, in Thee:
Our God, whom we forgot.

The Way Out

By Rev. S. Paul Weaver, Erie, Pa.

THE greatest need of our nation today is not re-employment, increased incomes, and the return of prosperity. Our greatest need is a turning back to God. This is the conviction of many of the nation's outstanding men and women in the religious, social, and political, as well as financial, world. Roger Babson, in a recent magazine article, declared that "what this world needs is a great religious revival." Mrs. Franklin D. Roosevelt last month said, before a large body of Presbyterians, that the nation needs "a great spiritual revival."

That there is a great spiritual dearth in our land and the world, is denied by no one today. And it is not the result of the financial crisis that came upon our land three years ago, but rather the great industrial depression and financial crisis came because there was first of all a great spiritual let-down.

Long before men lost their money, their homes, their positions, tens of thousands of them, in their mad chase after gold, lost all consciousness of God and all sense of

moral obligation. This generation knows but little of the fear of God, and is almost void of any sense of sin.

The nation and the world needs Christ and needs a Church that is on fire with a holy compassion like her Lord and Master to "rescue the perishing and care for the dying." America needs a revival from heaven if she is to be saved from the twentieth century vandals that are raping and robbing her of her Christian heritage.

These Are Critical Days

We must be up and doing. Our blessed Lord said, "Occupy until I come." Until He comes we must not fail to give our best to the carrying out of His will. In the midst of every spiritual declension God has always said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). Such words need no explanation. They have been tried again and again, and God has been found faithful. Even now the

tide may turn if God's people will pay the price in confession and prayer.

From 1857 to 1860 this nation passed through a terrible financial panic. There was a great moral let-down. When the people came up against a stone wall they looked to God. Noon-day prayer meetings came into being all over the land. Theaters, fire halls, hotel parlors, factories, warehouses, and churches were opened at noon for prayer. Prayer for revival. God heard their cries, and a gracious spiritual awakening came from the Father above.

Our God is still a prayer-hearing and a prayer-answering God. Why not a great call to prayer? Why should not ministers in our cities and towns gather together weekly for prayer for revival? Why not summon business men to open their offices and stores and factories at the noon hour each day to pray for revival? Downtown churches might open their doors at noon for such a prayer meeting. Why not? We have done everything but pray. Now let us pray! Pray until the fire from heaven falls!

The Laughter of God

An Exposition of Psalm 2

By Rev. Will South, Chaplain Veteran's Hospital, Albuquerque, N. M.

WE HAVE been slow to realize how full of Christ are the Psalms. In the evening of the first resurrection day, when the Lord met with His disciples, He reminded them of His former words: "That all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Three times in the New Testament, portions of this Second Psalm are quoted, and by divine inspiration, referred to the Lord Jesus. It is remarkably orderly in its poetical construction, falling naturally into four strophes of three stanzas each. The first three verses describe the turbulent movement of nations in the last days; the second section of three verses informs us what God thinks, says, and is determined to do; the third section gives us from the Son, the relation and agreement between Father and Son, while the last three verses constitute a bit of wise counsel to the nations.

I

The first three verses give us a look in upon

World Conditions in the Last Days

We see the nations engaged in violent commotion, rushing on and assembling under great agitation and excitement, bent on the accomplishing of some purpose, the securing or preventing of something. The description is of a general world movement, and the matter in hand is something that affects the nations generally, and is pro-

ductive of violent agitation—an amazingly accurate description of our own times.

There is at this moment, a general state of agitation and commotion throughout the world. Frantic appeals are being made, calling on men and nations everywhere to unite "for the salvation of our tottering civilization," which is said to be staggering on the edge of what may be irrevocable disaster." H. G. Wells declares that "every rational financial and economic project is subject to conditions that make it hopeless." He says further that "the world has become one economic system in about a century, while socially and politically it is a mere patch-work of tradition and anachronisms, and we are only now awaking to the realization of the monstrous danger of this discord." The committee of five hundred appointed by the President in 1929, for research into changing social trends, after something like three years work, released their report, in which they sounded a solemn warning that unless there is a more impressive integration of social skills and fusing of social purposes, we must inevitably face the alternative of violent revolution and dark periods ahead that will set us away back in our onward march.

Gentile world government is in the time of the feet and toes of the image of Nebuchadnezzar's dream. The iron and the clay do not hold together. Our Lord's return will be the smashing blow to the Gentile world system, as the stone cut out of the mountain without hands was to the

image Nebuchadnezzar saw in his dream.

The Final Conflict

The psalm describes the final conflict, when evil assumes its most violent aspect—direct opposition to divine authority and purpose. Men refuse utterly to acknowledge that sin is the cause of the disintegration and breaking down of human government, or that they have any need of a Sinner. Their attitude is rather that they must liberate themselves from all bonds of restraint, religious and moral. Biblical authority must be broken and the claims of God's Anointed must be cast off. There is a flood of revolutionary propaganda being broadcast over the land today, permeated with the spirit of revolt against all divine authority.

A sample passage of this lawlessness may be sighted from "A New Deal," by Stuart Chase. After enumerating several advantages that might accrue to us from revolution, he concludes thus:

"Finally, revolution can give what no other road promises to give so directly, forcibly—a new religion. It will be based not on rewards in the hereafter, but on peace, goodwill, and plenty here on earth today. It will be materialistic, if you please, . . . but it will contain the authentic emotions and behavior patterns which psychologists classify as religious. We need a new religion. The elder faiths have followed the economic secular trend downward. Western mankind is thirsty for some-

thing in which to believe again. Red revolution is a creed, dramatic, idealistic and, in the long run, constructive. It will not do to underestimate, in the decades before us, its appeal to lost and homeless souls. It has passed, furthermore, beyond the vacuum of theory. A nation of one hundred and sixty million people, occupying one-sixth of the landed area of the planet, has adopted this religion, and seeks with not inconsiderable success to put its ideals into tangible operation."

Many prominent writers, along with Mr. Chase, have become the very mouthpiece of Stalin and communism. Here is his closing paragraph:

"We know that these speculations will be met by a superior smile of incredulity. The funny thing about it is that the groups are actually beginning to form. As yet they are scattered and amorphous; here a body of engineers, there a body of economic planners. Watch them. They will bear watching. If occasion arises, join them. They are what H. G. Wells has called the open conspiracy. Why should Russia have all the fun of remaking a world?"

World Leaders Wanted

The break-down of human government is world-wide. Mr. Emil Ludwig, European author of note, writing in the *New Free-Press* of Vienna, in an article entitled, "The World Longs for Leaders," recently stated the case of the world situation with amazing clarity.

"In most countries various forms of governments have been tried out one after another, and the people have therefore lost all faith. They desire nothing better than to cast themselves into the arms of a saviour. If a genius arose today, capable of cutting the Gordian knot of the economic crisis, the whole world would unconditionally submit to his dictatorship."

One would think some of these writers had been studying prophecy. We are moving with rapid strides and with deadly precision toward the consummation of prophet-fulfillment, and preparations for the Antichrist are heading up with astonishing speed.

The breakdown is not confined to government of the nations alone. It extends to the Church as well. That part of the Christian Church that inclines to Modernism is in a peculiar position. Secular writers, who accept nothing, believe nothing, so far as the claims of Christ are concerned, see that the principles of Christ are at cross-purposes with the world. Why modernists in the Church cannot see this is a mystery. Paul Hutchinson, writing in *The Forum* some time ago, declared that "the acceptance by Western peoples of the religion of Jesus Christ contained the seeds of inevitable conflict. Either man had to conventionalize the object of his devotion into a figure in conformity with his own character, or else he had to make over his own mind and pattern of conduct to the likeness of Christ," and he sees clearly that the Church is doing the former.

Betrayed by Friends

Professor Hart, of Bryn Mawr College, member of the committee on changing social trends, declared that "the most fundamental change in the intellectual life of the United States is the apparent shift

from biblical authority and religious sanctions to scientific and factual authority (?) and sanctions. Traditional Christianity has been sinking to a new low level in public interest and esteem."

Men outside the Church look on and assert that whatever acceptance the Church has as a social convenience is had at the cost of her ethical independence, and that she is conceded a measure of support as such by those who refuse to acknowledge her claims as to moral and spiritual matters. Not only are the nations of the world clamoring in the noisy tumult to break the bands of divine authority and cast the claims of Christ to the wind, but a great section of the Church that names His name, has been redeemed by His blood—yea, His own familiar friend—has lifted up its heel against Him.

Darkness of Light Rejected

Impenitent sinners have always violently opposed the decrees of God. Rebellion against what is good and holy is the very essence of sin. But it is a sad day when those who pass as the followers of Christ, join in the movement to "break his bands and cast his cords asunder." However, sin does not reach its highest development except under the clear illumination of truth. The light which shows the way becomes an unspeakable blessing when man takes the way. But light rejected and the way refused, man goes forward into a deeper and denser darkness. The darkness of one, two, or three thousand years ago, was that of ignorance. Today it is the darkness of light rejected, and "how great is that darkness"? The amazingly rapid spread of the gospel in the last century has brought glorious blessing to all who would "receive the love of the truth." But rejecters are never the same after the rejection. As the preaching of Enoch and Noah was a necessary element in the development of evil in

the antediluvian world, the wide dissemination of the gospel in modern times accounts for the amazing development of evil in our own day, and is rapidly bringing the world to a state of preparation for the Antichrist. Mark this truth as set forth in II Thessalonians 2:9-12.

II

Coming now to the second section of Psalm 2, verses 3-6, it is shown to be the purpose of God to establish a dominion over men with His anointed Son as King, where righteousness and justice shall obtain. And it is equally the purpose of the nations that this shall not be done. The bonds of moral obligation and divine authority—all that would bind men to the service of God and make them responsible to Him for their conduct—are being cast off. But God goes calmly forward in the execution of His own purposes, undisturbed and unmoved while men rage against Him and against His Anointed. Further than this, God makes their vain purposes tributary to His own, making them the very instruments of carrying out His own wise and holy purposes.

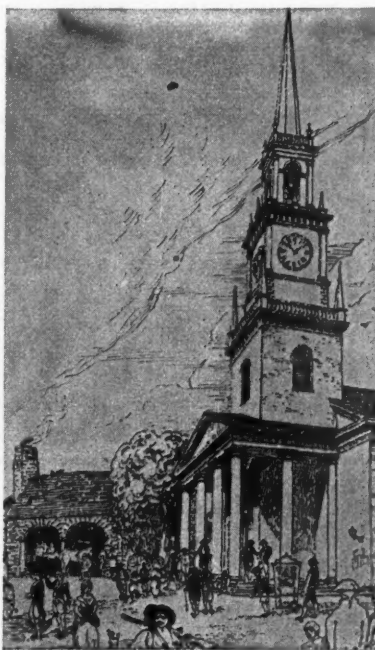
A Peal of Laughter

What is the present world-trend but a certain preparation for the Antichrist? How vain and empty! How utterly ineffectual man's opposition to the decrees of God! "He that sitteth in the heavens shall laugh." The certain going forward of the divine purposes will soon be accompanied by a breaking of the silence—a peal of laughter out of heaven! Suddenly, a series of events will break in quick succession upon the world, from an unexpected quarter, as if in mockery of the ungodly schemes of men. "The Lord shall have them in derision." The Rapture of true believers will be to the world the surprise of the ages. Certain consequences will naturally follow. God's true people are the salt of the earth, so designated by our Lord. Salt is a great preservative. Remove the salt and the corruption goes on apace—evil unrestrained, unarrested. "He will vex them in his sore displeasure."

What vexing, what stirring up of carnal human nature will follow the removal of believers from the world, and the withdrawal of the divine favor! Selfishness clashing with selfishness with terrific explosions and intonations of the wrath of man! War on a new scale. The "red horse" is first—"Peace taken from the earth, that they should kill one another." Famine and pestilence will follow close in the wake of war. The very elements will join in the mockery of the world's vanity. Then supernatural agencies and forces will be set in motion. The waves of desolation rise higher and higher. The unmitigated wrath of God and of the Lamb will burn fierce against sin and impenitent sinners.

It Is a Ghastly Picture

"Then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened (Matt. 24:21, 22). "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars



Replica of Old North Church, Boston, Mass., in the Colonial Village at "A Century of Progress," Chicago World's Fair

shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: . . . And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming" (II Thess. 1:7, 8; 2:8). "Yet have I set my King upon my holy hill of Zion."

It is as good as done.

Divine Grace Exhausted

These truths should be sounded out from a thousand pulpits where the gospel has right-of-way. But let us guard against a tendency to grossly misunderstand and misinterpret the glorious gospel of Christ. To isolate a truth from its proper connection is to do violence to God's Word. Thus enemies of the truth take the sterner phases of the gospel revelation and make out that God is a hard master, an infinite tyrant. God, sitting in the heavens and laughing while men wallow in blood and misery and torment! What capital for slanderers of God! Let the ministers of the Word present this truth in its proper connection.

"Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; but ye have set at nought all my counsel, and would

none of my reproof: I also will laugh in the day of your calamity; . . . when distress and anguish come upon you" (Prov. 1:24-28).

Even divine means are finally exhausted. After centuries of forbearance and patient teaching in types and shadows—Calvary!—greatest exhibition of the love of God of all time! Then the message of redemption was proclaimed, attended by the Holy Spirit, striving, wrestling with men. More long centuries of long suffering and forbearance on the part of God. But bearing with willful sin beyond a certain point would draw even the infinitely holy God into league with it. Thus the limit is reached. The enormity of guilt is graduated by the degree of enlightenment.

What people have rejected the greatest and clearest light?

The Jews.

Who will be the very center of the great tribulation?

The Jews.

It will be specifically "the time of Jacob's trouble." Who will doubtless be next in degree of suffering?

Apostate Christendom. Those who, having a form of godliness, but denying the power thereof, take the name that is above every name upon their lips, and mouth His words and pray to Him, while their hearts are far from Him. Terrible persecution shall be the part of the apostate Church. Then probably next in suffering will come the world of Christ-rejecting men in the civilized nations, who have lived their lives within hearing of church bells and within

reach of the Bible. It is probable that, according to the views of many earnest students of the Scriptures, the great mass of unenlightened heathen will be comparatively little disturbed by the events of the tribulation. In fact, many understand the Scriptures to indicate a great work of evangelization and a vast ingathering of souls to be effected during that time.

The Bride of Christ

But those saved from sin who love His appearing—what of them? Ere the storm of fury breaks upon the world, they shall hear the summons, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21; II Thess. 4:16, 17; I Cor. 15:51, 52).

At the close of this stormy prophecy, we have the most precious, the sweetest words of counsel for these troublous times in which we are living. "Be wise now therefore, be instructed. Kiss the Son." It is the part of wisdom to secure at once the friendship of One who is appointed of God to reign over the earth so soon. Any attempt to fight against God is ruinous. Mercy is now offered. Let this sweet message be sounded in the ears of men everywhere. Let the people of God welcome the purposes of their covenant-keeping Jehovah, and exult in the reign of His Anointed.

"Amen. Even so, come, Lord Jesus; come quickly!"

Evangelizing Immigrants in America

Condensation of an address given at Founder's Week Conference of the Moody Bible Institute, February 8, 1934, by Rev. L. B. Trowbridge, secretary of the Chicago Tract Society

THE Chicago Tract Society was organized in September, 1889, by Dr. E. M. Wherry, a missionary for many years in India. Its purpose is:

1. To spread the gospel among the neglected people of our country, especially those of foreign speech.

2. To preach, to visit in homes, and to distribute constructive Christian literature through missionaries and colporteurs.

3. To supply other missionaries and Christian workers with suitable literature in any language needed.

4. To permeate our foreign population with the highest ideals of Christianity and true Americanism.

5. To counteract bolshevistic, atheistic, and materialistic literature and propaganda that menace our country.

The method is to send among the immigrants in our country trained Christian workers who are themselves of foreign origin and understand the language and customs of the people unto whom they minister. The primary and underlying part of the work is that of house-to-house visi-



A group of immigrants such as those ministered to by the Chicago Tract Society

tation and the distribution of gospel tracts.

Helping the Children

The results of the work are largely unseen and unknown, but there are many visible results which encourage our hearts as we go forward. We consider that the work done among the children of foreign parentage in this country is most important. In most of our missions, Sunday

Schools are conducted, and at our street meetings large numbers of children stand and listen to the gospel with much interest and attention. From our exhibit at the World's Fair we gave out many tracts which were especially suited for children and young people. The tract entitled, "Frowns and Smiles," showing a frowning face when the tract was held from one end and a smiling face when reversed, was in great demand. We also gave out there more than 10,000 religious book marks which were furnished free of charge by the Great Commission Prayer League, and more than 10,000 "Selections from the Psalms and Proverbs," which were donated by the Scripture Gift Mission of London.

During the almost fifty years that this society has been evangelizing the immigrants, we have noticed marked changes in the moral life of the communities where our missions have been located, and much improvement in the outlook and trend of whole nationalities of immigrants. Undoubtedly there would have been much

more bootlegging, and other criminal acts, had it not been for the seed-sowing and gospel ministry of this society.

I will mention one or two out of many cases showing the power of the gospel in the lives of individuals. Mr. G. Busch, one of our Polish missionaries, was instrumental in the conversion of a bootlegger. While in jail, this man was given a Polish Bible. Day and night he read the Word, and was shown the enormity of his sin and the gospel promises of victory over sin. He committed many passages to memory and prayed constantly to God for a pure heart. When released from jail he determined to have nothing more to do with the sale or drinking of liquor. The man was converted, and became an active helper in mission halls, street meetings, and jails.

Conversion of a Communist

Rev. T. K. Yuzva, our missionary among the Ukrainians in Saginaw, Mich., recently took into his mission as a member, a converted infidel. This man had been a leader among the communists in the northern part of Michigan. When he found that his wife and children were attending our mission, he forbade them to go, and did not allow them to read the Bible. One night when his wife came home from the mission he asked her to tell him what they did there and what the preacher said. She explained to him how Christ died for sinners, and how He loves them even though they hate and despise Him. She told of her peace and joy since she had accepted Christ. The boy who was also converted asked the father to go with him to Sunday School. He consented to go, and before the Sunday School hour sent up this prayer,

"O God, if there is a God, help me and give me courage enough to stand the jeers of my atheistic friends and go with my boy to Sunday School." He went; he became a regular attendant, and he is now a Christian and an earnest worker for the Master.

Work of this kind is of great importance to the future of our country as well as to the kingdom of God. Possibly the best way to estimate the value of such an undertaking is to consider the loss and damage which might accrue if the work were not done. In the United States there are about thirty-seven million persons of foreign birth or of foreign parentage. This is almost one-third of our entire population.

Suppose that one-third of America's inhabitants, and those the most ignorant and potentially the most liable to become criminals, should be left without any religious training or any moral restraints. Suppose that the children of these foreign-speaking people were left entirely without any knowledge of the saving power of Jesus Christ.

Had there been no tract society, no Bible society and no institutional Church to bring them and their children under Christian influences, our country long since would have been completely dominated by the lawless element. Had Nicolai Lenin and Trotsky been brought into contact with Christian teachings in their childhood or early youth they would not have become leaders in an anticristian uprising in Russia. Had Al Capone or Nitti heard about Christ dur-

ing their formative years undoubtedly they would never have become great public enemies.

The Roman Catholic Confessional

In conversation with a Bohemian I asked him about the confessional. I inquired what would happen if he confessed a theft. He replied that he would be required to repeat over and over again a prescribed prayer, and to refrain from eating certain foods. I asked about a confession of murder. The reply was that he would have to say over more prayers and to observe a more rigorous fast. I know from actual contact with these people they do not confess their real sins. They exaggerate imaginary sins of which they are not guilty in practice, and say nothing about their criminal actions.

Prayer Was Made for Rain, and It Fell

The following is self-explanatory

Englewood Presbyterian Church,
Chicago, Ill.,
June 11, 1934.

Program Manager
KYW Radio Station*
Chicago, Ill.

Dear Sir:

I learned that last Sunday, June 3, at 1:55 p. m., W-M-B-I broadcast a five minute period of prayer for rain over NBC and that your station was one of the outlets.

Unfortunately, I was unable to hear the broadcast, but many of my friends informed me concerning it, and I am taking the liberty to call your attention to the very interesting fact that immediately after, on Sunday night and Monday, for the first time during this drought period, there have been successive showers of consequence.

If you had broadcast a commercial advertising program that obtained such comparative results in so short a time, I am sure you would consider it a great achievement. In my judgment the rainfall was not a mere coincident, but is a revelation that if America can be called to repentance and righteousness, God can and will bless our land.

I think it was most fortunate that you used W-M-B-I for the purpose of this nation-wide broadcast. The Moody Bible Institute has hundreds of thousands of adherents in all the major denominations, beside thousands of followers who are in independent churches or no church, and there is no institution better fitted for such a service than this great interdenominational Chicago institution founded by Chicago's most famous Christian worker, D. L. Moody.

For the good of our beloved country, I trust that the great National Broadcasting Company will use the Institute regularly during the present crisis, to call America to repentance and righteousness, which alone can bring the blessing of God on our people.

We send our missionaries to China and India and Africa to enlighten those there who are held by superstitions and who have taught that they must propitiate their own sins through rigorous observances and penances. But here in our own country we think we must be tolerant.

For almost fifty years the Chicago Tract Society has been proclaiming to ignorant foreigners in this country the glad tidings of a full and free salvation. We have Christian workers speaking twenty-six different languages, and we have soul-saving literature in thirty-eight languages. In September, 1938, we will celebrate our fiftieth anniversary. By that time we hope to have a larger staff of consecrated Christian workers, to occupy many new, needy fields, and to have more funds with which to carry on.

It is interesting that the noted statistician Babson, only last week, expressed similar sentiments, stating that only a revival of righteousness could bring about the welfare and prosperity of America.

Appreciating this broadcast, I am

Respectfully yours,

JAMES E. CONGDON,
Pastor.

*A similar letter was sent to WMAQ, WLS, and NBC.

THE TAXPAYERS' PARADISE

Vermont: Called 'Taxpayers' Paradise'

"Orleans—Orleans—the taxpayers' paradise. For three successive years this village hasn't levied a municipal tax. Its municipally owned electric and water plants bring in all the revenue needed to run the village."

That's Orleans, Vermont, which is not cursed with the plague called politicians. As a contrast compare New Orleans, La.!

Oh, that we had New Englanders of the old type in our national affairs! I am convinced that the country has been going to the dogs, economically and politically, ever since the Anglo-Saxon Puritan element in our New England states lost control of our national affairs.

That element stood for righteousness and hard boiled common sense.—Professor Carl Hanson.

CONSEQUENCES OF LAWLESSNESS

The man who habitually obeys the laws which he personally approves, yet wilfully and defiantly disobeys the laws he does not like, not only forfeits in some degree his rights to be protected by other laws, but at the same time helps to undermine all law and all government.—E. H. C.

Public versus Private Schools

By Greta S. Deffenbaugh, Chicago, Ill.

REALIZING that the success of our American democracy depends on an educated citizenry, the founders of our nation established public schools supported by all the taxpayers, irrespective of race, religion, or other characteristics, whose doors are open to all, also irrespective of race, religion, or other characteristics. They were established that our children might receive the essentials of an education, as we understand education, to fit them to live more abundantly and fully, and to carry on the democratic ideals we represent. Religious instruction is not allowed in the public schools, and no class or race is discriminated against.

Since we are a free and tolerant people, however, we allow those desiring special privileges for their children to establish private schools of their own choosing, where special courses of instruction may be given, special teachers employed, and special books and equipment used. These schools may be under the direction of racial, religious, or class groups.

Our Supreme Court has ruled that a child is not only the creature of the state, but of his parents as well, and that they have a right to educate him in the manner they choose. It is required only that he be educated. We show our tolerance also, by exempting from taxation the property of private as well as public schools. The price that our private-school-minded citizens must pay for living in the United States is that they must help support public education. It seems just and fair that this be so, and it certainly is a small price to pay for living in a country as wonderful, great, and free as ours.

Education a State Function

The founders of our states and the nation believed education to be a function of the state. We do not have a federal department of education, but there is a Bureau of Education in the Department of the Interior. These founders gave our states and territories constitutions which protect and foster the public schools. The constitution of Illinois which may be used as an illustration, in section 3, article 8, provides as follows:

"Neither the general assembly, nor any county, city, town, township, school district, nor other public corporation, shall ever make any appropriation, or pay from any public funds whatever, anything in aid of any church or sectarian purpose, or to help or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by any state or any such public corporation to any church for any sectarian purpose."

It is needless to say that in a nation as polyglot as ours, there are many private-school-minded citizens who believe that their special schools are entitled to state support, and they appear to be organized

to accomplish this aim. They have begun to make some headway, notably in Louisiana, which has bus and textbook laws. The bus law provides that private school children may be carried to and from their private schools at public expense. The textbook law provides that children attending private elementary and high schools, as well as those attending public schools, be supplied with free textbooks.

An Entering Wedge

Last June 30 the Illinois legislature passed a bus law similar to the one of Louisiana. The bill was returned unsigned by the governor, and became a law after the legislature had adjourned, without his signature.

It would seem that this law is an entering wedge for future favors for the private schools, as Louisiana proves. First it is transportation, then come textbooks, next it will probably be school equipment and buildings, and finally, doubtless, salaries for the teachers in the private schools.

Private-school-minded citizens in two counties of Maryland also passed bus laws, but the state superintendent of schools there has held that private school children could not ride on public school busses, because the state constitution provides that public money can be used for public schools, and that if public money is to be used for private schools it must be so appropriated.

In contrast to the Maryland situation it is interesting to note the Illinois situation. In Illinois neither the state superintendent of schools nor the attorney-general can do anything about the bus law. To quote the attorney-general,

"By statute the superintendent of public schools is the legal advisor of school officers, but neither his opinion nor mine will make a law unconstitutional. The act is on the statute books as a law and will stand as such until repealed by the legislature or declared unconstitutional by the courts. If any citizen feels that public money is expended for private purposes under this act, his remedy is to commence legal proceedings in the courts of this state to prevent the same."

The Law in Alaska

Attention should also be called to a ruling of the attorney-general of Alaska, who has advised the commissioner of education at Juneau "that where transportation facilities have been set up and appropriated for, to bring children to school from remote points, the Territory of Alaska is obliged to transport all children whether they attend public or private schools" (quotation from the *American Tribune*, Dubuque, Iowa).

It must be obvious that when state aid can be given to private schools the public schools will perish. Think of what our taxes will be when we are required to support private as well as public schools! Think of the number of private schools we shall have when the private school idea begins to take hold!! There will be schools for the different races of which our popu-

lation is composed, for the different religions, and the different classes. We shall have schools for the Italians, Poles, Germans, Irish, Norwegians, and all other races, for every race has traditions of which it can justly be proud; we shall have schools for the various sects of the Protestant religion, for the Catholic, the Jew, and those of no religion; we shall have schools for the rich and poor, for the children of those in the professions, in trades and in business. Indeed there will be no end to the number of schools we shall have, all demanding state support. Then the public schools, the nation's real melting pot, will be a thing of the past.

Protect Our Birthright!

Those of us who believe in the ideals on which our nation and the states were established and in the public schools must regard this picture with dismay. The time has come when we must assert ourselves to protect the birthright given us by our American forefathers who were willing to die that they might leave to their children and their children's children that glorious heritage, a democracy based on the public schools. Can we of today do less?

During these days of upheaval and distress some of our private-school-minded citizens, constituting a minority, may be forced or desire to become public-school-minded, but we, the great majority, must not become private-school-minded. We must hold inviolate the ideals we represent, our most sacred possession, the ideal of brotherhood as represented in the public school.

Calvin Coolidge Speaks

May I ask you to consider the following statement by Calvin Coolidge? It was taken from the *Hawkeye*, a newspaper published in Burlington, Iowa, and appeared in this paper several years ago.

"Right thinking people should be alert and somewhat organized to meet distortions of facts and illogical arguments. Our institutions are never so much in danger from those openly trying to destroy them as from the misguided actions of those who think they are saving society. This is a free country; the people have a right to discuss openly changes in government to be made constitutionally. The only effective remedy that can ultimately succeed is education."

IN THE DAY OF TROUBLE.

In the day of my trouble I sought the Lord.—Psalms 77:2. The Lord answered me.—Psalms 118:5.

He answered prayer;
Not in the way I sought,
Not in the way I thought He ought;
But in His own good way and I could see
He answered in the fashion best for me;
And I was glad that I had such a share
In His parental love and gracious care.
That He thus answered prayer.

—Bible Scholar.

Moody Bible Institute Monthly

The Spiritual Autobiography of an American Girl

Prepared by the Editors from the Author's Manuscript

AT the age of ten, I joined the Methodist Church, but some years before, through my sister's influence, I started to attend Sunday School and church regularly. At first I resented going, but my sister made me go, and after a while it became a habit every Sunday morning.

When I was twelve, we moved to another town where my sister coaxed me and my girl friend to go to Epworth League and the evening service. I tried out singing in the choir also, and thus I learned to like to attend all the services, and was quite reverent in the church.

My Only Sunday Movie

Because of my sister's training I did not think it right to attend Sunday movies, and I will tell you of the only Sunday movie I ever attended. One Sunday morning while I was at church, one of my girl friends not in the habit of attending church, sent a note over to my house, which mother read. It asked me to be the sixth in a party of three young couples who were planning to go to a movie that afternoon. Mother thought it would be fine, and said she would see to it that I went. When I came home from church I did not like it at all, but since mother had promised, I went. I was only a church member then, not a child of God, and yet I so resented Sunday movies that I refused to look at the pictures. I was so unhappy that Sunday afternoon! Other school friends had seen me there, and the next day more than one girl enjoyed teasing me by saying,

"Why, I didn't know you attended movies on Sunday!"

That was the first and last one I ever attended on Sunday.

However, about a half year after I was saved, my sister asked me to go with her to see the movie, "The Ten Commandments." I had no desire to see it, but she was very insistent, and I went to please her. I didn't object to the picture, for if it was not accurate in every detail, I would not have known it, as at that time I knew little of the Old Testament. But the story shown in connection with it was thoroughly disgusting to me, and I made up my mind that I had better places for my money. That was the last moving picture I have ever seen.

My sister had warned me that she did not wish me to dance. But I loved the rhythm of music and most of the high school girls knew how to dance, so I learned to dance in my senior year in high school. After I graduated I danced more, but always in so-called "respectable" groups.

II

Four years after graduating, an evangelistic party conducted a three weeks cam-

paign in the Baptist church, and one of my girl friends who was a member of that church made this agreement, that if she would go with me Sunday evenings to Epworth League at my church, we would go to her church for the evening service. We liked the evangelist and song leader so much that we attended practically every evening service during the three weeks campaign. This was the first time I had ever become interested in an evangelistic campaign.

I Hated the Invitation

I am glad that the evangelist did not give the invitation during the first week, for I might never have become so interested in the meetings. As it was I enjoyed them, and particularly the music. And soon I was becoming intensely interested in what the evangelist was saying night after night.

During this campaign, I might never have been "born again . . . by the word of God which liveth and abideth forever" (I Pet. 1:23), if I had not had a little red Gospel of John, which made the way of salvation so plain. The evangelist through the Holy Spirit, aroused my interest to read God's Word (the Gospel of John). Then I was born again just as I Peter 1:23 says. The evangelist asked us to read a chapter a day during the meetings, so I thought of the Gospel of John which had been given me several years before. It was easy to slip it into my purse and take it to the office where I had time to read it. In those days I never would have carried a Bible to the office, and if I had not had the Gospel of John there I do not believe I would have found time to read it daily as the evangelist suggested.

There was one other thing that held my interest throughout the campaign, no one went into the audience to talk to people personally. I found out afterward that the evangelist had requested that no one should do personal work while the invitation was being given. But after we were in the inquiry room (and the good-sized inquiry room was filled), the song leader dealt with those about me. Had he gotten around to me, I would not have resented his speaking to me a bit. However, if local people whom I knew, or knew about, had done personal work in the audience, I would have resented it. It would have made me furious. I would not have found myself eager to go every evening and to get my girl friends to go with me.

The Little Red Gospel

But before I go further with my story I think I ought to tell you how I came to get that Gospel of John. It was three or four years before this time, when I was present one evening at an evangelistic meeting in another church. My cousin was there, and when the invitation was given

she went forward and I followed her to the altar. No one spoke to me that night, but I was given that little red Gospel, which I noticed some years afterward was put out by the Pocket Testament League. I do not believe I read a word of this little book at that time. Mother always kept it in one of the drawers in the buffet, however; so I had often run across it. And when several years afterward the evangelist in the meeting where I found Christ suggested that we read the Gospel of John through, I immediately located the little red book and put it in my purse so I could read it at the office.

Before telling more about this wonderful little Gospel I would like to relate this incident.

A short while before this evangelistic meeting I had gotten a book from the library, *The Witness*, by Grace Livingston Hill. At that time I did not know that she was a fine Christian character. It was either just before I started to read the book or after I had read a small portion of it, I remember having a strange feeling early one morning, a miserable feeling in both arms. It may have been similar to neuritis, but it was very strange and new to me, as though

I Couldn't Use My Arms

It filled me with fear as I thought how worthless life would be to lose the use of one's arms and have that awful feeling in them all the time! It seems to me I must have gotten up that morning before every one else, and to try to forget the awful feeling in my arms I went downstairs and read *The Witness* before going to the office. I wonder if this incident helped me a short time later in the evangelistic meetings to see my need of a Saviour? And of all the books in the library why should I have in my possession just before those meetings, a book like *The Witness*, which I later found to be a Christian novel? I have often wondered if it was not a direct answer to prayer on the part of those who were praying for the meetings, that people would be convicted by the Holy Spirit. Some time later when I heard the evangelist tell of Paul's conversion, I remembered that I had read something of the sort in *The Witness*, and it helped me to grasp more quickly what the evangelist was saying.

III

During this evangelistic campaign, one evening after the service a group of us girls were standing visiting, when the song leader came up to us. One of the girls asked him what school he would recommend? This girl was interested in gospel team work, and evidently wanted preparation for some Christian service. The song leader said that the Moody Bible Institute was just the place for her.

He strongly advised it for all young Christians. It is possible that I had heard about the Moody Bible Institute once before, but I only vaguely remembered it. While I had often wished for a college education, I had never thought of

Going to a Bible School

In fact, I hardly was aware that Bible schools existed except perhaps for those who were either preparing to be missionaries, or deaconesses, or the like. I later found out that the evangelist as well as the song leader strongly advised young people to attend the Institute. While at that time I never dreamed of ever attending a Bible school, yet in about a year and a half I found myself at the Moody Bible Institute where I was a student for two terms!

In the same conversation with the song leader, he said to us something like this, "Now you girls believe that Jesus is the Son of God, don't you?"

In answer we probably all nodded our heads. I had attended Sunday School and church and Epworth League nearly all my life, yet, if just *before* the meetings some one had asked me about the Lord Jesus Christ, I could not have told them with confidence that Jesus was the Son of God. I could not have told them of God's love in sending Jesus to take our place. I could not have given a brief account of Jesus coming down here upon earth, His life upon earth, His death and resurrection and His ascending back to the Father, or that some day "in the twinkling of an eye," He is coming back again "in such an hour as ye think not."

Bible Only for Reference

I had a feeling that there was an All-wise Being over the whole world called God, but I doubt if I had any conception whatever as to who Jesus was. Nearly every Sunday School class I was ever in, took up the study of the Acts and Paul's missionary journeys. While the words "Paul's missionary journeys" were well stamped upon my mind, I had never connected them with God and His Son Jesus. I thought of the Bible as a book that should be in every home and used for reference in the Sunday School, and should be reverently considered. But I never, never imagined that I would ever be able to read it with understanding, and I certainly never thought I would ever enjoy reading it!

So during the evangelistic meetings I learned for the first time the wonderful story of Jesus and of God's love in sending Him to take our place. The evangelist told us about the Cross and how Jesus suffered and died there for our sins when He was only about thirty years of age. How new, how wonderful it all was to me! Night after night he would quote a verse which greatly puzzled me. In fact, I did not know that those words were in the Bible. I do not believe that I really discovered the verse until about a year and a half afterwards at the Institute. It was II Corinthians 5:21:

"For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him."

I had never connected "sin" with the wonderful Lord Jesus. I told my people

and talked it over with the girls and asked them if I had misunderstood the evangelist? How could Jesus, the Son of God, be made sin? None of them seemed to know, but my sister thought there was a verse in the Bible that said something like that.

In that conversation with the song leader, who was also the personal worker, when he said to us, "You girls believe that Jesus is the Son of God, don't you?" and we all nodded our heads, he continued,

"Now, John 3:36 says, 'He that believeth on the Son hath everlasting life.' *Hath* means *right now*. If you truly believe with all your heart that Jesus is the Son of God, you have

Everlasting Life Right Now"

Then he told us Satan might say afterwards, "You're not a Christian. Just see what wrong thing you have now done, or said." But just believe God's Word as given in John 3:36 and Satan will be defeated. Satan cannot discourage you when you use Scripture to defeat him. It makes no difference how you *feel* about it. It is Satan's business to make you doubt God's Word. If God's Word says, 'He that believeth on the Son hath everlasting life,' that settles it."

This was the way he told us as near as I can remember. That was the first time I had ever heard of Satan being a real person. Satan is indeed real and powerful, but praise the Lord, I now know from experience that "greater is he that is in you than he that is in the world" (I John 4:4). And this has been so in my life from the moment I was saved—born again.

Each night the evangelist would announce that those who were attending the morning services were taking up the book of John, one chapter every day. And he would announce which chapter for the next day—whether one or two or three, etc. Although I could not attend the morning services, I decided I was going to do this reading also. I have always had some leisure time at the office, especially when my manager would be out of town for a week or so, so I started reading my little red Gospel of John. I remember my delight when I would come across some incident which I had heard the evangelist give in one of his sermons, and it became more and more interesting. I was

Surprised at My Interest

The only time I had ever read any part of the Bible was when I had to look up some reference for Sunday School or Epworth League, and nothing I read seemed to make any impression. I would read it as I did my history lesson in high school. I hated history. It hardly ever seemed interesting to me. It was tremendously difficult for me to memorize. How hard I had to work to get a passing grade in examination!

But I found my little red Gospel of John so interesting and easy to read that I read chapter after chapter at one sitting. Every day I read from the little Gospel. I also read and reread all of the "helps" given in this Gospel put out by the Pocket Testament League.

One day as I was reading, a great joy came into my heart and I felt that I would almost burst if I didn't sing. So I sang one of the campaign choruses:

"Everything's all right in my Father's house,
For it's joy, joy, joy all the while."

It was a joy entirely new to me, and I did not understand until long afterward why such deep joy should come to me over the reading and accepting of God's precious Word.

IV

In front of this little Gospel it says:

HOW TO BECOME A CHRISTIAN A Guide

For those who wish to decide for Christ, and

For those who wish to lead others to Christ.

I knew that I was a poor sort of a Christian, but I supposed that everyone of my type who was an active church member, was a Christian. But when I read those words: "For those who wish to lead others to Christ," I knew very well that I did not know how to talk to people about the Lord—or rather, I would have said, "about joining the church."

As I read the guide, I decided that before I could ever talk to others about "joining the church," I had better carefully check the guide and see if I had complied with all of it.

The first step is

Accept Christ as Your Saviour

In this connection read John 1:12; 3:36; 6:37.

I meditated on these verses and said to myself, "Yes, I accept Christ as my Saviour." Some would say that the simplicity with which I accepted Christ as my Saviour was childish. Because of my utter ignorance concerning God's Word, my mind was indeed as unbiased as the mind of a child. God's Word says, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

The second step is

Ask Forgiveness for All Your Sins

In this connection read I John 1:7; Romans 3:23, 24.

I had not been in the habit of praying, but during the campaign I got into the habit of kneeling by my bed every night in prayer. I may be mistaken, but it seems to me the evangelist suggested that we pray every day, and ask God to forgive all our sins. The evangelist used the word "shortcomings" a good deal and I am glad he did, for in my ignorance I was hardly apt to call losing one's temper, etc., sin. Gradually it opened up to me that shortcomings were *sin*. I am glad that the evangelist in his call, asked for those who would take a stand to live an "out-and-out Christian life." I supposed I was a good enough nominal Christian, but from the very first I knew that I was not an out-and-out Christian. My idea of an out-and-out Christian was one who did not get angry as I did. I fear that if he had used any other term in his call, I might not have understood. But I knew positively that I was not an out-and-out Christian.

The third step is

Acknowledge Christ Openly

In this connection read Matthew 10:32; Romans 10:9, 10.

Moody Bible Institute Monthly

This step bothered me dreadfully. I had made up my mind that I was not going to go forward in the meetings saying by that act that I was going to live an out-and-out Christian life, and then go back into my home and lose my temper as I was at that time accustomed to do. I remember that after meditating on this third step for some time, I had to go on to the fourth not knowing what I could possibly do about the third.

The fourth step is

Absolutely Trust Christ

We must trust Him for salvation (John 10:28); for deliverance (I Cor. 10:13); for strength (II Cor. 12:9); for comfort (I Pet. 5:7); for every need (Phil. 4:19).

Under this fourth step it says: "If you decide to accept Christ, sign your name at the appointed place on the inside of the back cover."

While meditating on this fourth step, one verse stood out. It was I Corinthians 10:13. This verse was so new and so wonderful to me. Why, it said that God was faithful and would not permit me to be tempted (to lose my temper) above that I was able, but with every temptation, God would make a way to escape, that I might be able to bear it. This verse gave me such confidence! I just simply believed (because God's Word said so) that God was going to make a way for me to *escape utter failure* every time I was tempted to lose my temper. In other words, that verse meant to me that ultimately I was going to have marvelous victory over my temptation to lose my temper. And that meanwhile my fits of anger would become more and more infrequent and less violent.

It must have been entirely the work of the Holy Spirit that I Corinthians 10:13 spoke such a wonderful and direct message to me. I had never experienced anything like it before in my life, to have a portion of God's Word speak a personal message to me and give me such *assurance* that God was going to do for me the very thing that the verse said He would.

What I Learned in the Inquiry Room

After the Holy Spirit enabled me to so wonderfully take this fourth step, to absolutely trust Christ, I went back to the third step—"Acknowledge Christ openly." I had never acknowledged Christ openly, and up until this campaign I did not know what testifying really was. But I learned as I attended the after-meetings. As stated before, the evangelist did not give the invitation the first week. When he did start giving the invitation, it was an easy one at first, and did not involve your taking a definite stand to live an out-and-out Christian life, so throngs of us went to the inquiry room. Then they had a testimony meeting in the inquiry room—perhaps the first real testimony meetings I had ever attended in my life. It was my idea that if I were to decide to acknowledge Christ openly, I must stand up in such a meeting and "confess with my mouth the Lord Jesus." And I had said to myself that I never would, and then go back and live the old careless life—losing my temper, dancing, etc.

My Public Confession

But after I took the fourth step as ex-

plained above, it was probably that very evening upon the invitation call that quickly passing the girl friends with whom I was standing in the audience, I went forward with great determination, and assurance, and joy that I was doing the right thing, and that it was not going to be a failure. In the after-meeting in the inquiry room we had our usual testimony meeting, and I testified for the first time in my life, telling of my new joy in reading the Gospel of John, and how I Corinthians 10:13 had enabled me to take a stand to live an out-and-out Christian life. No doubt I also mentioned John 3:16, for the evangelist had us memorize it during the campaign and for the first time in my life I memorized it.

In the back of the little red Gospel of John it says:

MY DECISION

Believing that the Lord Jesus Christ died for me,

I now accept Him as my Saviour;
I ask Him to blot out all my sins;
I will acknowledge Him before others,

And trust Him day by day.

If you will make the above decision, put your own name (instead of "whosoever" in John 3:16), and sign it on the blank line below.

"For God so loved the world that he gave his only begotten Son, that
..... believeth in him should not perish, but have everlasting life."

And some time during the campaign after I had thoroughly weighed the matter as outlined above, I wrote my name on the blank line.

The evangelist gave a wonderful message on "How to Make a Success of the Christian Life." He told us that we would never backslide if we would read the Bible

fifteen minutes every day; pray fifteen minutes every day; and testify every time we had an opportunity. He told us we could read the Bible through in two years if we would read every day, one chapter from the Old Testament, one chapter from the New Testament, together with a Psalm. This plan would take about fifteen minutes a day.

The Ups and Downs

He suggested that we write letters to our friends telling them of our acceptance of the Lord Jesus Christ as Saviour, and that we should talk to people about the Lord. And he gave a message on "The Ups and Downs of Peter," which proved of great value and encouragement to me during the first years of my Christian life.

If it had not been for that message, I might have remained a very weak Christian indefinitely, but it helped me to believe that God had forgiven me when I confessed my sins and shortcomings and ignorance to Him. It helped me to get up and go on. I found out how marvelously God changes all the terrible stumbling-blocks which Satan places in our way, into stepping stones. Every temptation and testing time (and there have been many severe ones) have only drawn me closer to the Lord and made me want to love and serve Him more and more as I have seen His mighty power in delivering me from them all.

Praising God

I can surely say with the psalmist, "He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me" (Ps. 18:16, 17). I praise Him for the deliverance He has given me and is

(Continued on page 522)

Green

By Sadie Louise Miller, Upland, Ind.

O living green of earth's bright growing world,
How lavishly your color is unfurled
From valley, hill, and mountain high—
A balm for every tired eye.
I gaze below and tender blades of green
Stand thickly criss-crossed on the velvet lawn;
I look above and verdant trees in shimmering outline stand
Horizoned with the pastel shades of dawn;
While all around me bush and shrub of leafy green
Are dotting all the beauteous landscape scene.
Heads tiny peeping through warm sod;
The embryo fruit; the bursting pod;
Fields of tall corn; rich waving grain;
The common herb which grows amain—
Each in its tender budding time your tints must wear.
My adoring soul, transported with the view
Of these most vivid shades and fair,
Would with each fresh, new glimpse declare:
O gift of God! Thou soothing, restful hue,
True surety of a growing life and new,
With loving hand He puts you everywhere,
That He to all a living message true
May speak through you.

The Two Resurrections

By Rev. Grant Stroh, D.D., Chicago, Ill.

BELIEF in the resurrection of the dead is ancient. It was not confined to the Israelites, but was held also by the Babylonians, Egyptians, and other Gentile peoples. In the time of Christ some Sadducean Jews boldly denied the resurrection. Likewise we have today modern Sadducees who proclaim their unbelief in the Scriptures and in the power of God. Still others, unwilling to accept the testimony of prophecy, teach that there is to be only one resurrection, which they call the "general resurrection." According to them, this resurrection will be universal and simultaneous. But we hold that belief in two resurrections is more scriptural; that not only will two different classes be raised, but raised in widely separated periods. Since this is a matter of prophecy, it must be decided solely upon the authority of the Scripture.

Not One But Two

The first teaching of our Lord upon the subject is in John 5:28, 29. There He teaches the universality of the resurrection of the body: "All that are in their tombs shall hear his voice, and shall come forth." Had His words ended here, we might have concluded, as some have done, that there is to be a simultaneous resurrection of all the dead, but this error is guarded against by an immediate distinction. One class rises "unto the resurrection of life," and the other "unto the resurrection of judgment." The time which intervenes between the two is not mentioned, but Christ clearly distinguishes between the two.

But will not these two resurrections occur at the same hour? To which we reply that "hour" in the Bible sometimes signifies an indefinite period. This is indicated in verse 25: "The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The dead here are those spiritually dead in contrast with those whose bodies are in their tombs. This "hour" began while Jesus was still here and is not yet ended. It is age long. Jesus also used "hour" in this sense when He spoke to the woman at the well: "The hour cometh and now is, when true worshippers shall worship the Father in spirit and in truth" (John 4:23). "And now is" signifies that the long "hour" had already begun.

Another saying of Christ which John has preserved is: "I will raise him up at the last day" (6:39, 40, 44, 45). From the context we learn that this is the resurrection of believers only—those who have eternal life now. But how about "the last day"? Since it is *last* some say that another resurrection cannot follow. Here we must recognize the varied meanings of "day" in the Scriptures. Frequently it means an extended period of time. For example, the events in the "Day of the Lord" referred to by the Old Testament prophets require an extended period for their occurrence. In II Corinthians 6:2 "the day of

salvation" has this same usage. We still are living in "the day of salvation." As we proceed we shall see that the resurrection of believers will occur prior to the thousand year period known as the "Day of the Lord."

Jesus also mentions "the resurrection of the just" as the time of recompense (Luke 14:14), while in Hebrews we read of a "better resurrection" (11:35). Such language suggests that "the resurrection of judgment" is separate, and at a different time.

The "Out"-Resurrection

First we would call attention to an important distinction in the Greek which has not always been observed by the translators. For example, in our English Bibles we have the expression, "the resurrection of the dead," the last three words being expressed by a single Greek word (*nekron*) with the definite article. But when this word is preceded by the preposition *ek*, it means the resurrection from, or out from among, the dead. The answer of our Lord to the Sadducees as recorded by Luke (20:34-36) clearly preserves this distinction. Our Lord said that those who are accounted worthy to obtain that age and the resurrection "from among the dead" are sons of God, being sons of the resurrection. Christ here mentions a future age and an "out"-resurrection for those who are worthy. If only the worthy have part in this resurrection, it follows that the unworthy will not be raised at that time.

Our Lord Himself is the only one who as yet has experienced the resurrection out from among the dead (Eph. 1:20) except those saints in Jerusalem who came forth from their tombs upon the morning of the first resurrection (Matt. 27:53). All other sleeping saints await the coming of the descending Christ and His summoning of them unto Himself into the upper air.

The apostle Paul has written about this separate and selective resurrection. His language in Philippians 3 is strong and significant. The longing of his heart was to gain Christ and to be found in Him (vv. 8, 9), that he might know Him, and the power of His resurrection, and the fellowship of His sufferings, if by any means he might attain unto the resurrection from among the dead (vv. 10, 11). Literally the translation is the "out-resurrection which is from among the dead." Some have misconstrued the eleventh verse into meaning that Paul was fearful lest he might not attain unto this out-resurrection. But if so, then he was equally uncertain of his own salvation and attainments in Christ, because the language of that longing (vv. 8, 9) is similar to that of verses 10 and 11. Rather, was not the apostle expressing his desire to be in some measure worthy of a share in the out-resurrection? In another connection we already have quoted the words of Jesus concerning those who are accounted worthy of attaining "that age and the resurrection from the dead." Such an experience will be worth while, for it

means escaping the terrors of the Great Tribulation (Rev. 3:10).

What makes anyone worthy of obtaining the out-resurrection? Is it not that we already are sons of God (Gal. 4:6)? Sons of God, and hence "sons of the resurrection." If Paul could have failed in attaining the out-resurrection, what hope would there be for any of us, who fall so far short of him? If it is a matter of perfection of character, how perfect must we be? Rather are we not worthy simply because we are in Christ, and belong to Him (I Cor. 15:23)?

In I Corinthians 15, Paul deals with the resurrection of the body. The particular verses which mention the out-resurrection are 20 and 23: "But now hath Christ been raised from the dead, the firstfruits of them that are asleep." These are the dead in Christ. The "firstfruits" were always a sample and token of the full harvest of like grain or fruit which would be gathered in due time. Hence, since the resurrection of Christ was a resurrection from among the dead, it was a selective, or out-resurrection. It follows, therefore, that the resurrection of the saints shall also be an out-resurrection. Between the firstfruits and the out-resurrection of the saints many centuries already have intervened. Need we be surprised that another long period will intervene before the "end" mentioned in verse 24? This must be so, for through Christ "shall all be made alive"; and since only they who sleep in Him form the harvest of which He was the firstfruits (I Thess. 4:14), it follows that the rest of the dead will not be raised at that time. Further proofs are found in verses 24 and 25 of the chapter we are consulting. "Then cometh the end," not immediately after the saints are raised, but only next in order. How do we know?

(1) Christ must reign till He has put all enemies under His feet (v. 25), which is not until the thousand years are finished (Rev. 20:7-10).

(2) Not until after that time will He deliver up the kingdom unto the Father (v. 24).

We turn now to the fullest statement of the out-resurrection as revealed to Paul (I Thess. 4:13-17). The passage develops from the consideration of the brethren who already had "fallen asleep." This should not be a matter for over grief, Paul argues, for since Jesus Himself died and was resurrected, in like manner God will bring all the sleeping saints back with Jesus (v. 14). In 3:13 the same truth had been mentioned. The saints referred to are those who are "unblameable in holiness before God," which of course can be only because the righteousness of God has been put to our account.

But how can they "come with" our Lord unless they first will have been taken to be with Him? This is the event with which the apostle deals in 4:13-17. Two groups are in view; namely, the living saints and the sleeping saints—"sleeping"

as to their bodies. When the Lord descends from heaven, those who have fallen asleep in Jesus shall arise first, that is, before the translation of the living saints. No other distinction is made. Together the resurrected saints and all saints then living shall be caught up to meet the Lord in the air (v. 17). This is the out-resurrection of believers.

The First Resurrection

After the annihilation of the armies of the Beast and his allies, and the casting of the Beast and the False Prophet alive into the lake of fire, Satan will be bound and his deceptive work prevented for a thousand years (Rev. 19:19-20:3). Next we have John's vision of the resurrected saints who are to reign with Christ over the remnant of the nations during the same period. This is the first resurrection (v. 4).

This resurrection is called "first" only here, but our study of the out-resurrection has given us an expectation of it. It includes those saints who will have died prior to the Rapture (I Thess. 4:14-16), and others, perhaps multitudes, who will be martyred between the Rapture and the visible appearing of Christ to establish His millennial

kingdom. Thus the first resurrection will not be a single event, but a resurrection period, with which the Church Age will end (Rev. 20:4-6).

A Regnant Group

"And I saw thrones and they sat upon them, and judgment was given unto them." "Thrones" and "judgments" suggest joint-rulership with the King.

"And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God." This is a second group, those slain under the fifth seal (6:9), the first witnesses to a Christless world following the translation of the Church. They were literally martyred and literally lived again in order to visibly reign with Christ.

Then there is a third group of martyrs—"such as worshiped not the beast, neither his image, and received not his mark upon their forehead and upon their hand."

Of all three groups it is said, "And they lived and reigned with Christ a thousand years. . . . This is the first resurrection" (20:4, 5).

The Final Resurrection

Since there is to be a first resurrection,

we naturally look for a second, and this is what John means when he says, "The rest of the dead lived not until the thousand years should be finished" (v. 5).

Following the thousand years will come the final revolt of the nations, having been deceived by Satan. Satan then meets his eternal doom when cast into the lake of fire, where the Beast and the False Prophet already have been during the thousand years. Next comes the resurrection of the wicked dead. This is the final resurrection, the resurrection unto judgment, so long foretold.

The Church Age will end with judgments upon the living, but the Kingdom Age will end with judgments upon both the wicked dead and the living. After the rebellious nations are destroyed (v. 9) John sees the Great White Throne and the "rest of the dead," those who were not resurrected "unto the resurrection of life." All the remaining dead, the great and the small, are now resurrected and stand before the judgment throne.

As only they who already possess eternal life experience the first resurrection, so only the spiritually dead are doomed to the second death, which is the lake of fire.

Has the Christian Church A Ministry to the Jews?

By Rev. John Stuart Conning, D.D., New York, N. Y.

A NEW stage has been reached in missionary work for the Jews. For the first time in nineteen centuries the question is raised as to whether Jews should be included in the Church's missionary program. There are those who say, "Have not the Jews a good religion? Is it not the foundation upon which our own is reared? Why should we disturb Jews in the practice of it?"

There can be no question as to the value of the Jews' religion. "Theirs is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Yet, though they had so much, the great apostle could say: "I have great sorrow and increasing pain in my heart. For I could wish myself anathema from Christ for my brethren's sake, my kinsmen according to the flesh, if only they might have what I possess." What was this which Paul was so concerned that his people should have, and without which all that they possessed seemed so meager? Jesus Christ!

When Irenaeus in the second century was asked by the followers of Marcion, "What new thing did Jesus bring?" he replied, "He brought all that was new in bringing Himself." And when a Hindu professor of philosophy asked the great Sadhu Sundar Singh, "What have you found in Christianity which you did not find in the religions of India?" he answered at once, "I found Jesus Christ." And there

are actually people in this Christian land, and in Christian churches, who seem to think that in the case of the Jews this does not matter!

Christ or His Religion, Which?

There are those who maintain that what is essential in Christianity is not the acceptance of Christ in any doctrinal setting, but rather the acceptance of His religion as a way of life. In a letter before me a Christian leader says: "If we could drop our traditional concepts of Jesus it would be far easier to see that the truth which Jesus revealed is wholly independent of Himself. He caught a glimpse of the chance of an enlarged life, and demonstrated the reality of what He saw. That same larger life, once the possibility of it enters our imagination, can be demonstrable even if Jesus for the time be left out of consideration."

In answer to this it may be said that while geometry may be studied without reference to the person of Euclid, Christianity can never be apprehended apart from the person of Christ. The Christian faith does not consist of a system of teaching abstractly apart from Jesus. Christianity is Christ. It is the person of Christ that gives to Christianity its vitality and its transforming power. Nineteen centuries of Christian history has demonstrated that we cannot have Christ's way of life without Christ. The truths which Jesus enunciated,

divorced from His personality, lose their redemptive power. The tree is known by its fruits, but there cannot be fruit without the tree.

Good Will or the Gospel, Which?

There are those also who maintain that while it is the duty of Christians to proclaim their faith to all men, yet in view of the mistakes made by Christians in the past in their relationship to the Jews, the primary duty of Christians today is to practice good will. As a recent volume expresses it: "The Church is under obligation to join forces with the synagogue to bring in the era of brotherhood and peace for which the world waits." Every Christian must rejoice in all efforts to create better attitudes between Jews and Christians. Nothing should be left undone to prevent the spread of anti-Semitism. But it takes more than resolutions and public meetings to slay the dragons of prejudice and intolerance. It needs love, the love that found its highest expression in Jesus Christ. Good will, without the Christian gospel, will leave Brown-shirts and Silver-shirts untouched, and the Jewish problem still unsolved.

With years it becomes increasingly evident that the ministry of the Christian Church to the Jews revolves about the person of Jesus. No Christian approach to the Jewish people can get far that keeps Him in the background. Jews are beginning to

demand this of us. They are placing their own estimate upon Him. But their estimate is not that furnished by the New Testament or Christian experience. We must show them Christ as the supreme revelation of God and the Saviour of the world.

This is the Christ whom the Jews need.

Other Messiahs have offered themselves as saviours of the Hebrew people, but their glory has departed. Christ abides. The splendor of His character and the reality of His redemptive power remain. Historical criticism has not reduced Him. His appeal to Jews is as potent as when He walked by Galilee or proclaimed His mes-

sage on the mountainside. The tragedy is that through prejudice and ill will His face has so often been hidden from His own people. We must reverse all that, and by sympathy and kindness and understanding lift the veil that they may see Him not only as "a light to lighten the Gentiles," but "the glory of his people Israel."

The Jews in Germany

Bloomfield, N. J.
April 6, 1934

Editors, MOODY MONTHLY:

Your letter of March 27 was much appreciated and I am glad that you are willing to publish the translation of Pastor Modersohn's letter, which I herewith send.

Yours for peace in the Body of Christ in His blessed service,

Sincerely,
M. A. SCHNEIDER

Bad Blankenburg
March 3, 1934

Dear Brother Schneider:

You asked me if it is true that the lot of the Jewish Christians in Germany at the present time is harder than that of the unconverted Jews? You say that one magazine states that the lot of Christian Jews is much harder than that of the unconverted.

This statement is one of the many lies which are being circulated among the different nations in order to find fault with the new republic in which we live, and to arouse suspicions against its aims.

I do not know one single case to sustain these reports.

And when you say that almost no one buys from the Jews, I am able to tell you that this is not true. I know that people buy in the stores of the Jews now as they did before, and also that some Jews own the largest stores in their home town.

It is also untrue that many are living in very sad conditions. There are surely some such, I agree with you. But that many are living in sad conditions is an exaggeration, and therefore a false report damaging Germany.

With the other assertion it is the same. A friend of yours told you that in Saxony the reading of the Old Testament, also the use of the words "Amen" and "Hallelujah," are forbidden.

In order to be sure, I asked a minister of Saxony, who answered me:

"This is not true. We are still reading the parts of the Old Testament which the Church order requires when we are willing to do so. It is the compulsory reading that is repealed. Formerly we had compulsory reading of the 'pericope,' but this is done away with.

"Besides we have every four years the possibility to preach on texts of the Old Testament. There we have three texts, and can choose one of them.

Among them are mostly two of the Old Testament and one of the New Testament. Whoever does not wish to read passages of the Old Testament and to preach on such, is not compelled to do so. Whoever desires to do so can do so further.

"The words 'Amen' and 'Hallelujah' are still used in the Church services. Whether there are some who do not use these words any more, I do not know, but it is surely not the rule."

This wrote the clergyman of Saxony. And you will recognize by the answer how lies about Germany are being circulated abroad. Testify against these lies wherever you find the opportunity.

We are very thankful that we now have among our nation peace and harmony and this in a way as we never had it in the history of Germany.

That we at this time have in the Church certain strained relations I am very sorry, but I am convinced that also therein God will soon give a change and agreement.

God bless you. With kind regards,

Yours in the service of the Lord,

ERNST MODERSHOHN, Pastor,
Editor, *Heilig dem Herrn and Weg Zum Glück*.

The Dead Sea Coming to Life

The Weekly Scotsman of December 23, 1933, contained a striking article with the above title, from which a correspondent has sent us the following entertaining excerpt or two. He is Rev. James C. Watt, of Cedar Lake, Ind.—Editors.

THE journey from Jerusalem to the Dead Sea may be made today with all the comfort of a modern bus at the small cost of about sixty cents for the round trip. The objective is Kallia, to reach which one passes many places of biblical interest. Think of sweeping around the foot of the Mount of Olives, past the Garden of Gethsemane, Bethany, and then on down on the historic Jericho road!

A Modern Pleasure Resort

Kallia is a modern health and pleasure resort which has arisen upon this (until quite recently) dreary and desolate spot on the northwest corner of the Dead Sea. It is an outcome of the Palestine Potash Company, which acquired the northern end of the lake covering some five hundred acres.

At this place people had been in the habit of coming for pleasure, and an enterprising Arab had erected a shelter and rented out rowing boats. So when the company took over the territory, it was decided to set apart the northwest corner of about 250 acres for this new health resort which now contains two large pavilions, with indoor and outdoor dining halls. Here one may purchase anything from a humble sandwich to a seven-course dinner. Sometimes they have catered to from two to three thousand visitors at one time. Among other features the Potash Company has now put on a motor boat carrying seventy-six passengers, and short cruises may be taken or trips around the lake as desired.

A Flourishing Industry

But to return to the Palestine Potash

Company. Here are the great evaporating pans and dykes, factories for treating the salts, power-house, pumping station, and dwellings capable of housing five hundred workers and their families. The company is producing potash salts for fertilizing, and bromine for dyes and drugs at the rate of two hundred tons a week. According to the terms of the concession, 100,000 tons of potash may eventually be taken from the lake every year.

Up to the present moment the Dead Sea basin has been looked upon as anything but a healthy region, the temperature sometimes soaring to 120 and 130 degrees F. in the shade at midday. Yet during the past two summers, hundreds of workers have been toiling there from every clime and na-

tion without any apparent ill effects. This fact drew the attention of scientists, who tell us that because the Dead Sea lies 1,300 feet below sea level, the atmospheric pressure is much greater than at ordinary sea level, and so there is a correspondingly greater amount of oxygen present—to be precise, 6 per cent per cubic foot of air. Then it is a dry atmosphere. Fogs and mists are unknown, and there are no mosquitoes or sand flies. Also the direct contact with the chemical salts in the waters have their beneficial results. Therefore, the word

"Dead" Is Now a Misnomer

It is a sea of life and health. Look at Ezekiel 47:8-11. Surely as we see the tide

of Jewish immigration flowing strongly to this land we can appreciate the words of Isaiah 60:9-12 also. Ships are bringing

blessing shall be called "Jehovah Shammah," "The Lord is there."



Open-Air Refreshment Cafe at Kallia, the New Health and Pleasure Resort

Israel's sons from afar, and the sons of strangers are building her walls.

Can one stand unmoved beside this great highway of life and see the procession of Israel's race from the North, the South, and the islands of the sea beginning to move? He who one day was crowned with thorns will soon be crowned King of kings (Rev. 19:16). And the very city where He walked and which He wept over, the city which cast Him out and nailed Him to a tree, will be the center of the nations. The place of

Lexington Protests Loss of Liberty

Editorial note:—On April 19, the townspeople of Lexington, Mass., celebrated the 159th anniversary of the memorable battle of Lexington. They gathered as usual on the village green before the tomb of the minute men who were killed in the skirmish with the British redcoats on that critical occasion. But this time the proceedings were out of the ordinary by the fact that a "declaration" was read which had been signed by 1,200 of the citizens. It took the form used by their progenitors in Colonial days, when protesting to the provincial and state governments. It had a preamble, a protest, and a resolution, and a delegation of citizens left for Washington to submit it to Congress. Its theme was "Unreasonable Interference by the Federal Government in the Affairs of a Free People."

The Preamble

"When a free people choose duly elected representatives they invest them

with the responsibility for preserving their constitutional rights to own property and to exercise freedom of individual enterprise.

"When a free people feel that their rights are being trespassed upon and that the guidance of government is being unduly influenced by advisers not chosen by the people, it is a duty as well as a right of the people to express determined disapproval.

"Such disapproval must be voiced decisively when legislation is enacted giving into federal control the right to regulate individual and national activity for ends which the people feel are open to grave question.

The Protest

"We protest against federal interference in business under the guise of promoting social reform and economic recovery.

"We protest against the indefinite ex-

tension of legislation originally designed solely for emergency purposes.

"We protest against the passage of legislation without more careful consideration by Congress.

"We protest against the increase of bureaus, boards, and commissions, and the delegation of arbitrary powers to such governmental agencies.

"We protest extravagant and wasteful expenditure of public funds on unneeded and unproductive projects, thereby creating a constantly mounting national debt.

The Resolution

"We are resolved that the individual's rights of private enterprise and its rewards must continue, free from unreasonable interference by the Federal Government, and we demand their preservation at your hands."

Talking to Himself

Editorial in *Logan (Iowa) Observer*

THE family of the man who has been trying to think things out is becoming badly worried about his mental condition. He has formed the habit of talking to himself. As he walks along the street or about his yard he is overheard saying, "NRA plus PWA equals CWA, which is twice the power of AAA," and things like that. He keeps it up constantly.

His wife reports that in his sleep he carries on long one-sided conversations. She puts questions and answers them himself.

Keeps His Wife Awake

The other night he kept his wife awake

for almost an hour chattering about government financing, balancing budgets, inflation, brain trusts, bonds, crop production reduction, pig litters, cotton pickers, reciprocal tariff agreements, United States apples traded for French wine, and things like that.

"If," she quotes him as saying, "bonds of the RFC bearing 4½ per cent interest are traded on the banks for 5 per cent bonds issued by the AAA, which secured them from the REFA, which used them to finance the TVA's down south experiments in socialism, what profit will the 4 per cent bonds of the TVA yield the federal

government?"

"If 3½ per cent bonds are issued to the farmers for retiring their corn and pigs, cattle and cotton, tobacco and turnips, rutabagas and rhubarb, sugar and spinach, and if the farmers sell those bonds for their face value less 3 per cent for handling and a 2 per cent charge for general overhead, what would a pig litter of fourteen be worth on the Chicago market on September 1?"

Then, his wife reports, he answered his own problem by, "I dunno, I dunno," twisting and turning about in his bed, groaning and grunting throughout the night.

The Whole Family Worried

He is losing sleep, weight, appetite, interest in his work, family, and community, and is wasting reams and reams of white paper on which he scribbles meaningless symbols, plus and minus signs and interrogation marks.

As said, the family is seriously worried. His wife has tried every means to switch his thinking, but without any success. Their struggle seems hopeless to them. They await only a change at Washington as being the only cure.

Greek Word Studies

Third Article of Series

By Kenneth S. Wuest

Annual Convention of The Independent Fundamental Churches of America

By Rev. Sheldon B. Quinces, Freeport, Ill.

KEEP the face downward and faith upward" was the keynote sounded throughout the sessions of the fifth annual convention of the Independent Fundamental churches of America. This gathering of fundamentalists was held in the Cicero Bible Church, Cicero, Ill., May 14-18. That the organization has a far-reaching influence was seen in that the 264 registered delegates represented 21 states and Canada. In addition to the delegates there were hundreds of visitors.

The convention program was planned to be inspirational and to bring practical help through prayer, the exposition of the Word, and the reports of organization and individuals. The congregational singing, as led by Wesley Nehf, Percy Spangler, and K. E. Lovelady, was uplifting.

The business sessions, which in many organizations are dry and uninteresting, were times of blessing. One hundred and seventy-one new members were received during the year, making a present total membership of 414. The president called attention to the fact that several fundamental church organizations in Canada and the United States were contemplating uniting with the I. F. C. A. Later a telegram was received from the Fundamental Undenominational Church Fellowship of the East, that they had decided to disband, and had urged their members to unite with our organization.

The ordination of sixteen men was another cause for praise to our Lord. All of these men are engaged in active Christian work and were thoroughly examined as to conversion, call into the ministry, and doctrine.

The officers elected for the ensuing year are the following: Rev. William McCarrell, president; Rev. William E. Pietsch, executive secretary; Peter Sierts, treasurer; Rev. W. D. Herrstrom, first vice-president; Rev. Marion Reynolds, second vice-president; Dr. William L. Pettingill, third vice-president; O. B. Bottorff, fourth vice-president; Dr. John J. Sidey, fifth vice-president; Dr. J. Oliver Buswell and Rev. Edwin G. Zorn, trustees; O. B. Bottorff and J. Elwood Evans, managing editor and associate managing editor of *The Voice*. In addition to the officers already

named twenty-eight field secretaries were chosen to represent the organization in so many states.

The program was so arranged that each convention day was divided into eight periods and an hour of broadcast over station WHFC by some of the convention speakers. The first period of each day was the prayer hour. The second was given to the discussion of fundamental work problems, and the morning's activities closed with a business session.

During the afternoon period visiting missionaries and other Christian workers, not otherwise on the program, had an opportunity to speak. Again in the afternoon an hour was given to the discussion of such topics as establishing, building, and evangelizing through I. F. C. A. centers. The missionary hour, in charge of Pastor Sam J. McCarrell, was conducted each afternoon at three, the fields represented being Russia, Eastern Europe, China, Africa, Borneo, as well as various phases of missionary work in the homeland including Jewish, rural, railroad, and mountaineer work. The Bible hour, each afternoon at four, was a time of spiritual refreshing as teachers brought forth out of the Word things new and old.

The crowning service of each day was the evening mass meeting. The large auditorium of the church was always filled and sometimes crowded at these services, a feature of which was the chalk talks given by Pastor P. H. Kadey just before the main addresses.

Thomas Titcombe of Africa delivered a stirring missionary message at the Tuesday evening session of the convention. He said the question is not "What are our plans?" but, "What is His plan for us?" At the close of the address, in response to the invitation for life dedications, nearly a score publicly gave themselves wholly to Him who gave Himself for them.

"Be filled with the Spirit" (Eph. 5:18).

The words translated "be filled" come from the word πληροῦσθε, which is in the imperative mode, present tense, passive voice, and second person plural. The imperative mode tells us that this is an exhortation of God to be obeyed. Disobedience is sin. The present tense informs us that this fulness of the Spirit should be the constant moment by moment experience of the believer, for this tense speaks of durative action in the imperative mode. The passive voice teaches us that we are not to produce this condition ourselves. Some one must act upon us if we are to be filled. Our part is to so adjust ourselves to the indwelling Holy Spirit that He Himself will arise within us and fill the temple in which He dwells, and thus use us as His instruments in the holy purposes of God. That adjustment is a glad realization of the fact that as God the Father desired to save us in the first place, so God the Spirit now desires to fill us with Himself. And as we gladly received the salvation God gave us when we believed, so now we gladly and actively welcome the ministrations of the Holy Spirit as He seeks to control our every thought, word, and deed. The fact that the word is second person plural tells us that this obligation rests upon every saint; not only upon the preacher or teacher, but upon the business man, the housewife, the school boy and school girl. Translated literally it is, "Be ye being constantly filled with the Spirit."

"The coming of the Lord" (I Thess. 4:15). The context indicates that this coming is not His return to the earth itself to reign over Israel, but His descent into the air to catch out the Church. It will be a personal coming of Jesus Christ Himself as seen in the word παρουσία, which is translated "coming." It is made up of a preposition which means "beside," that is, "in a position beside," and a word derived from the participle of the verb of being. Literally it means, "a being beside." Paul uses this same word in Philip. 2:12, when he speaks of his presence with them on a previous occasion. Thus the word means "personal presence." Therefore the return of the Lord is a future personal return. It did not take place at Pentecost, for then the Holy Spirit came, not the Lord. It does not take place at death, for then the believer goes to be with the Lord, not the Lord to be with him. It cannot mean the presence of the Lord in the Church now, for Paul associates this personal presence with a descent of the Lord at which occasion the dead saints will be raised and the living glorified. Believer, expect momentarily His glorious personal presence at your side.

Moody Bible Institute Monthly



Missionary Department

William H. Hockman

HOW GOES THE BATTLE?

Faithful missionary work is ever like warfare. It cannot be otherwise when the gospel is carried into pagan communities. While the missionary takes a message of peace, it is "peace through the blood of his cross"; and this is supremely offensive to the natural mind. The simple explanation is that blind and deluded men are foolish enough to venture a hope of salvation on self-earned merit, and in stupid self-esteem refuse to admit the need of the Saviour. However peaceably inclined the missionary may be, if he delivers the true divine messages the Adversary will stir up opposition aplenty.

There are those who would trim the message so as to make it thoroughly agreeable and acceptable to all sorts of men, and eliminate all such figures of speech as "conflict," "warfare," "soldiers of the cross," and "far flung battle line" from the Christian worker's vocabulary. But every faithful messenger of the Cross has abundant reasons for knowing that he is in the enemy's territory, and has to experience no less of conflict than soldiers in a campaign. While the struggle lies primarily in the realm of the spiritual, the physical side is often terribly in evidence. It is the lot of many missionaries to share that experience of the apostle Paul which is tersely summed up in these significant words: "We were pressed out of measure, above strength, inasmuch that we despaired even of life."

According to Knowledge

A right understanding of the issues at stake, the methods of the campaign, and the goal to be attained, will naturally prove of vast help to the missionary, enabling him to carry on intelligently, and affording his heart comfort and assurance when otherwise there might be discouragement or disappointment. If the new recruits set forth with hearts beating high with hopes of bringing in a new world order, the much talked of "new era," with strife and war banished, and all the human family living amicably according to the ethics of "the great Teacher, Jesus," then it would be little surprising if they by and by found themselves sitting dejectedly under a weeping willow, with a feeling that the projected program simply did not work. If, however, this present period is thought of, according to the scriptural program, as the time for spreading the good news over the earth and the gathering out of a small company of believers, the *ecclesia*, or the "called out ones," then there will be no sense of crushing defeat, or loss of confidence in the divine commission, at finding the multitudes persistently indifferent or contemptuously hostile.

The Silver Lining

To sit in an office where converge lines of communication from almost every sector of the "far flung battle line," and read

the ceaseless stream of letters, reports, and pen pictures that tell the history of what is going on out there, one is painfully reminded that the actualities of the Christian conflict could be summarized by no other word in the English tongue than that of "warfare." But though the struggle means much heaviness of spirit—at times almost crushing—and oftentimes bodies worn,



A Christian Chinese soldier displaying his pocket Testament

bruised, and broken, yet there is a song of rejoicing in the heart, and the comfort of knowing that things are working out just as our Lord assured us they would. That strain of rejoicing can be heard above all the din of battle, and every real missionary feels that the struggle has been a thousand times worth while, for our Lord's great commission is being carried forward, and from every tribe and nation are being gathered out redeemed souls whose transformed lives and radiant faces cause rejoicing among the very angels in heaven. Looking at the little groups of redeemed ones, saved by the power of God, in the jungles of Africa, the highlands of Turkestan, the forests of Peru, or the crude villages of India, the weary workers take fresh courage, and in the words of the apostle Paul may say: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

BECKONING HANDS IN ANGOLA

Long and patiently have the workers of the South Africa General Mission toiled

in Portuguese West Africa, waiting for the early and latter rain and the time of harvest. So sorely has their faith been tried, not only by the dark heathenism of the natives, but as well by the arrogant overlords who have worried and wearied the disciples of Jesus in ways innumerable. Recent reports, however, have been full of encouragement. The May issue of the *Pioneer* gives a résumé of another letter from Rev. A. W. Bailey that brings cheer and rejoicing.

"Much desiring to place a couple of native evangelists with their families in a new section of territory, a visit was paid to the government post in the hope of obtaining a concession and government license. God graciously answered prayer, and the government official readily granted a license for the departure of the two native families for their work of evangelizing in the new district. Not only so, but he requested that an outpost of the mission be placed alongside the government post at Cangombe which he is now overseeing temporarily. While he and his wife are devoted Catholics they accepted a Gospel of John and listened attentively to an explanation of the gospel.

Friendliness Everywhere

"At another outpost Mr. Bailey found a Portuguese trader operating a store, who years ago had received an evangelical book from another missionary and has treasured a Portuguese Testament given him at one time by still another worker. This trader has broken with Rome and begged for a native preacher to settle alongside his main store some fifty miles west. He offered to build a meeting house for the work there. At still another government post Mr. Bailey experienced a warm welcome from an old-time trader friend, and also found that the local official is an old friend from his own district, who received him with open arms, literally as well as figuratively. Here again there was a plea for the settling of a native worker, as well as a promise for a license to settle evangelists at several other points. Three easy days traveling brought Mr. Bailey to the store of Senor Manuel Ferreira, who has asked that the native Christian families, settle alongside his store that he may join with them, and they with him, in evangelizing the southern Nyemba people.

"The constant plea in the villages is for native preachers to come and settle among them. Mr. Bailey concludes his account of this happy trek with the following words: 'We are convinced that, if we fulfill New Testament conditions, we will see New Testament results. We are determined to give ourselves continually to prayer, and to the ministry of the Word, and expect to see churches of the true New Testament faith and order spring up everywhere, furnished with Spirit-born and Spirit-endued elders and deacons carrying on the work of evangelization until the gospel penetrates and permeates every nook and corner of this great area of southern Angola.'"

PERSECUTED, YET GROWING

Excerpts from a letter appearing in *China's Millions* from Mrs. A. B. Cooke, tell of the persecution encountered by Lisu Christians. The Lisu are one of the

numerous aboriginal tribes found in the hill country of southwest China. Surrounded, though never assimilated or even completely subjugated by the more powerful Chinese, these simple folk have continued to live in the primitive fashion of their forefathers very much as they did away back several thousands years ago.

"Several Lisu and I were toiling up the side of a mountain, when we heard a whistle from the ravine below. We listened and waited, and soon men came in sight. 'It's the teacher,' said one. We sat down and waited, and found that it was not a teacher but a messenger from across the river. He reached us breathless and bathed in perspiration, and handed me several Lisu letters. The first letter made my heart bound with joy, for it was from our beloved teacher Moses, and informed me of the fact that he and his wife, together with four other voluntary evangelists, were on their way to join us in the work.

"The next letter was from Cows' Pen Village and said: 'The official is very angry because we have chosen deacons in our village, and he says he is going to beat the deacons. Also the official has found out about our harvest festival offerings, and

says that everyone who gives a basket of corn to God must give ten baskets to him. And everyone who gives a dollar to God must give ten dollars to him.'

"By the time I had finished reading the letters our messenger had caught his breath, and said: 'The official has beaten Medomepa. He beat him so severely that he was not able to walk home, but had to lie three days in prison. The other Christians also are very much frightened.'

Sunshine and Shadow

"Medomepa is one of our most loved leaders in the work. The Lisu often speak of him as their 'shepherd.' It seemed a dreadful blow to hear that he had been beaten. Would the Christians now all turn back? Should I return with the messenger, or go on to visit the Christians in the next ravine? We all stopped and prayed and I wrote a Lisu letter. Our hearts were heavy. But that night we reached a village never before visited by a missionary. It was almost inaccessible, for a cliff separated it from the road. Only by clinging to weeds and tufts of grass and by the kind help of Lisu hands, were we able to crawl along the cliff. But what a welcome! We found a happy family of Christians there; and the squeal of a pig announced the fact that the grown folks were celebrating the coming of the missionary by the killing of their fatted pig.

"We arrived home to find that the official had beaten Medomepa for attempting to drive some pigs to market, when he wanted him to oversee some road building (without remuneration). If you dear friends knew how much our poor Christians have quietly endured from the official it would make your blood boil. Medomepa, after lying three days in prison, with bruises and sores which made him unable to walk, wrote to me as follows: 'I am not angry because the official has beaten me. Even as my Lord was hated of men, so I am hated. But even as Christ forgave those who nailed Him to the cross, so I desire to forgive and love our official.'

Cruel Despotism

"This official has taxed the people until their lives are miserable. He has established schools, and requires the child to come to school or be fined. When he gets them there, the teachers spend their time smoking opium and gambling and scarcely teach at all, so that the children are unable to read even after years of attending school. The official keeps them in school for awhile, and then tells them they are too stupid to learn. He sends them home with a messenger to say that they must pay a 'not-able-to-learn' tax.

"He sends out a proclamation that everyone who kills a pig or cow must pay a meat tax. When he comes around to collect the tax he not only collects from those who have killed animals, but also from those who have not killed, and even from those who do not possess cows or pigs.

"He states that he is going to collect an opium tax of \$3.00 per family, and if anyone has not planted opium they must pay \$6.00 and be tied up and beaten until the blood comes. At present he has one man from every family constructing a new road. He pays them no wages and re-

quires them to bring their own food. As they work on the road, he will not allow any one to sing hymns (these simple native believers love to sing Christian hymns at all times and places). He threatens to tie up any who dare to get together for a Christian service by the roadside, even after it is too dark to work. They are not allowed to stop working on Sunday, though sometimes permitted to rest on Monday.

"This godless official says, 'What good does it do to pray? I'll give \$10.00 to anyone who can cause a tree to fall, or a stone to roll by praying.' Is this not a challenge to you dear folks at home to show this official what prayer can do? God has not promised to roll stones or to overturn trees in answer to prayer, but He has promised to move hearts. The Lisu believers are praying for him. Will you pray too?"

REJOICE WITH THEM WHO REJOICE

The Sudan Interior Mission sends out a most heartening report of their work in Nigeria. Progress during the year 1933 was marked by the sending out of twelve new missionaries, the opening of four new main stations and sixty-four out-stations, while three hundred and twenty-one were added to the church by baptism, and an additional thousand brought under definite regular teaching of God's Word. Two of the new stations were opened in territory that has long been contested, among dense populations, almost entirely Moslem. Classes for religious instruction have been started in almost every section of the field, in which the illiterate population are taught the simple arts of reading and writing as a preparation to the study of the Holy Scriptures.

New Life in Old Stations

We read: "One of the most cheering aspects of the year's work has been the evidences of new and larger life at our oldest stations, where formerly there had been much to discourage. Frequent deaths and changes of staff incident to the early days of missionary work in what was then considered the 'white man's grave,' no doubt had much to do with the dearth of visible results. At one time or another the closing of each one of the older stations has been seriously considered. But at Patiji and Wushishi the missionaries had the joy this year of baptizing local converts, and at the close of the year at Paiko they saw a new movement spring up among both young men and young women. New life has also come to Minna through the establishing of our Hausa language school at that center.

Showers in the Desert

"A new movement has arisen in a section of the Gburi tribe about seventy-five miles south of Karu, the result of an itineration taken in that district the previous year, when one young man confessed Christ. In November, Mr. Oliver wrote, 'On my first visit the people were indulging in a regular orgy of drinking and dancing, and everybody in the place seemed to be under Satanic influence. But this time I found at least 50 per cent of the people clothed and in their right minds, a nice little grass church built where services are

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held daily, and all eager—oh, so eager!—to hear the Word proclaimed.' A Christian family from Akru volunteered to move into the new district, and have taken up residence in a place called Yerwa. The latest report gives over three hundred as the number of professing Christians, including two chiefs."

CAN YOU PICTURE THIS?

Writing from the hill country of Assam, H. H. Coleman, general secretary of the North East India General Mission, relates the experience of meeting with a company of rejoicing believers who not so long ago were groveling in darkest Animism.

"Come with me to the Lushai village of Saikawt on the mountain top, some seven or eight miles to the west of our head compound across the Manipur Plains. With sixteen Bible school boys we descended the two mile mountain village path to the plains below, crossed the five-mile paddy fields to the mountain beyond, and at the end of a delightful mile climb among the peach and cherry blooms, we entered the village. This, too, was most charming in its natural beauties and made most enchanting by the orange, cherry, and peach blossoms in nearly every compound. For this special occasion the one long village street had been nicely swept, and as we entered we all agreed that it was the cleanest, most orderly, and best laid out village that we ever visited. The sixty houses were arranged in no particular order, yet the effect was pleasing. We were escorted to the further end of the street where we were given a new bamboo thatched cottage as our own headquarters on the side hill near the chapel. Here with our servants we spent three happy days.

"High above the village at the end of the main street stood the chapel, made of bamboo mats and covered with a thatched roof. In order to accommodate the expected guests, the front wall of the chapel had been taken out, a temporary roof extended, and additional board seats put in, increasing the seating capacity to four hundred. The building was lighted by one hanging lamp in front of the pulpit and by lanterns brought by the people. At six

p. m., the call to meeting was sounded by striking on a brass disc with a metal rod.

What a Sight!

"The chapel was crowded. The women and girls sat on the seats to the left of the pulpit, while the men and boys filled the other two sections of seats. A mixed choir of over seventy voices opened the meeting. The selection was a Lushai interpretation in song of David's heart-to-heart talk with God found in Psalm 139. There was neither score nor written notes from which to sing, not even the usual drum to keep time. The native director, barefooted and wearing a white cloth about his loins and extending down below his knees, stood up and without a word, sounded the key note twice, and then a volume of music from those seventy young people burst forth in weird minor tones, as they recited in song the Spirit's revelation of God to David. Then all through the Psalm they sang from their hearts as David did, and closed with a most pathetic appeal, 'Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.' It was not difficult for me to speak to them that night, after looking into the faces of those four hundred people and hearing those Christian young people sing, for the Spirit had prepared their hearts, and His presence was clearly manifested. This village of Saikawt has a population of some three hundred and fifty people. Of this number the heads of only three families are still unbelievers, and the children of these unbelievers come to Sunday School and declare that they are Christians. The village stands as a memorial to the grace of God and to the faithful preaching of His Word."

THE RECOVERY OF REVERENCE

It is claimed that irreverence is one of the most conspicuous characteristics of the American people. This statement is too sweeping but does display itself in a large class of people. Tourists tell us that Americans are the only ones who have to be asked to remove their hats when they

enter cathedrals. Respect for parents, women and older people is sadly lacking. Cicero said that in his day, when an old man entered the theater the young men rose to their feet in token of respect and stood until he was seated. In France, when a lady enters a street car the men all arise and lift their hats as a mark of respect. In America, too often, the old man clings desperately to a strap, and the woman by his side to another strap, while the young men read the sporting page, untroubled by the duty of courtesy. We have all attended concerts where compositions of the great masters were being rendered and have noted that while some sat in reverence, others giggled and whispered through the whole performance. We have seen persons giggling during the rendition of the Messiah with its marvelous march of all that is stately, grand, tender and pathetic in music.

All reverence culminates in our attitude toward God. There is no other religion that presents such solemn realities as the Christian faith. It presents a God before whom angels and archangels veil their faces. And yet how irreverently multitudes speak of God and treat sacred things! How many there are who toss Him a prayer for good luck and use hell to point a joke! Even the pulpit has caught this spirit and announces silly subjects and introduces unbecoming jokes to catch the crowd. Nothing is too great or too sacred to be made the subject of ridicule. Shallow natures may be excused for such things, but they grate painfully on any noble soul.—*The United Presbyterian.*

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August 23

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

WILL DEMOCRACY SURVIVE?

Will democracy survive? Beneath the present chaos there are two irreconcilable theories of life. One, the Christian, expresses itself through the home, the church, and representative democracy. Through these institutions it purposes not to rule but to serve. It recognizes a spiritual realm superior to and dominating physical man. Its power over men lies in the indefinable something that comes from the heart.

An Atheistic Philosophy

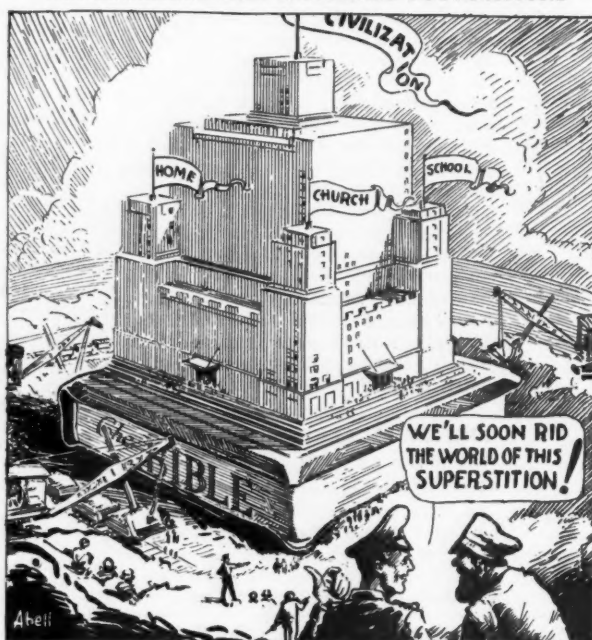
The other theory of life is atheistic. This is not merely a belief or disbelief but a philosophy. Its one tenet, a disbelief in a supreme God and future life, forms the basis of a distinct and complete economic, social, and governmental structure. In this wider sense it is called communism. The world of atheism is mechanical, the creation of man. It does not believe in the supernatural. Dictatorship is its form of government and its basic institution. Through a dictatorship alone, it expresses itself. In its world man lives merely for the convenience of government. The home, if any, exists, not by natural right, but by sufferance and within the limits prescribed by the caprice of the dictator. Communism recognizes neither mother's love nor influence, nor the child's divine right to be brought up by its natural mother.

Where Civilization Fails

Civilization dates back for five thousand years or more before the Christian era. During that period there appeared and passed from history the civilizations of Egypt, Babylonia, Persia, Greece, Rome, and others. Each made its contributions to the crafts, arts, sciences, letters, and to philosophy, but each failed in finding the secret of perpetual national life. The history of one is the history of the other. Any period in one has its counterpart in the other. Each had its period of simple, rugged life, of aggressive conquest and expansion, its period of power and affluence, but each utterly failed when its civilization

became complex. Into this pagan world came a new force with a new conception of life and of the value of the individual. This new teaching revolutionized the lives and ideals of men. Christ taught that men were equal and were brothers in blood, that every true heart was welcomed into God's kingdom whether Jew or Gentile, irrespective of race or color of his skin. Man's birth, position, or employment made no difference in the sight of God. He recognized nothing other than the purity of the man's soul.

UNDERMINING OUR NATIONAL FOUNDATIONS



If the Foundations Are Destroyed, What Will the Nation Do?

Dictators But Resurrected Despots

Dictatorships do not spring from a love of service to others, but come from the lust of conquest—the joy of keeping the rest of the world in subjection. A new name does not necessarily mean a new and better type of government or a new and higher form of civilization. The modern dictator is nothing more than the resurrected absolute monarch of the Middle Ages. Be not deceived. He is neither the distributor of charity nor the equalizer of mankind, but the despot of old with the same lust of power, the same ambition to conquer and hold the liberty of every individual in the hollow of his hand. It took centuries of struggle and strife to dethrone him. Can we have forgotten the lessons of history?

Will Christian civilization and democracy survive? Then answer these questions. Have we maintained the prayers and deepened the religious life and faith of our

fathers and mothers? Or is our Christianity merely a rapidly vanishing Christian inheritance? Do we still believe that the miracles of the heart are mightier than the destructive powers of deadly gases or death dealing rays—the applied inventive genius of the mind? Do we still believe in a Supreme Being whose "truths shall endure to all generation," and who rules over the destinies of men and "shall judge among all nations and shall rebuke many people"?—Hon. Arthur H. Bartelt, in *National Republic*.

THE MENACE OF THE SCHOOLS

Education today in the United States is confusion. Its leaders seem hopelessly bewildered. Teachers' colleges and normal schools are for the most part governed by a philosophy of education that is completely at variance with that of the Church.

The propaganda carried on against religion in our schools has made legislative bodies and executives extremely sensitive on the subject. They have become timid souls. Whatever seems to belong even remotely to the domain of religion they wish to exclude. Every doubtful matter must be interpreted against religion. But the same legislators and executives show no such sensitiveness of timidity when radical propagandists who call themselves liberals want to teach irreligion in our schools.

Our educational system throughout the length and breadth of the land is literally honeycombed with atheists, agnostics, rationalists, naturalists, and communists. Their pernicious errors are explained as the personal opinions of the professors. Such opinions are referred to as the liberal and advanced thought of today.

It is time that we should break with all the nonsense in vogue today, especially in our schools and departments of education. It is our duty to combat the false philosophy of education that is influencing the teachers of the country. It is our positive duty, I think, to criticize fearlessly the false teachings of many who are regarded as the greatest authorities in the work of teachers' colleges.—Archbishop McNicholas, in *The Lookout*.

COOLIDGE ON PRESENT TENDENCIES

Among men who have during the memory of the present generation been President of the United States probably none more than Mr. Coolidge had personal characteristics that differentiated him clearly from his distinguished fellows in that high succession.

The nation visualized him as a man of few words, inherent modesty, of courage, reverence, kindness, and practical wisdom. He was not forward in expressing his

views about American institutions, but when he did he spoke as a discerning patriot. On one occasion he was asked: "What do you regard the major difficulty of the churches?" Here was his reply:

"I don't know. I wouldn't for a minute be critical of the churches or of their work, but I think most of the clergy today are preaching socialism. None of us knows much about economics, but some preachers seem to know nothing at all. They are very apt to study under some half-baked college professor who has never handled a pay-roll or had knowledge of practical affairs."—*Western Recorder*.

LIBERALIZE THE MARRIAGE RELATION?

Tides are running strong against the Christian ideal of family life. Current literature is flooded with insidious propaganda. We are more and more yielding complacently to loose theories about marriage. Easy-going divorce customs are becoming an increasing menace. To ignore the dangers that threaten the stability of the family is to hazard the security of our social structure. If the home is to continue to hold anything like its traditional place in the foundations of Christian society, the Church and the State will have to combine in a more vigorous campaign for its defense. "If the foundations fail, what can the righteous do?"

Many of us are still convinced that the traditional ideal of marriage is not only scriptural, but is based upon moral and physical laws, and enforced by all the lessons of history. The Christian ideal involves principles which can never be surrendered without peril. Dr. R. W. Dale, of Birmingham, though dead for a good many years, still speaks for the Christian conscience—"I have no more belief in the necessity of reconstructing, from its foundation, our conception of what marriage ought to be, than in the necessity of reconstructing our conception of integrity and purity."—*The United Presbyterian*.

BIRTH CONTROL ENDORSED BY Y. W. C. A.

Delegates numbering 1,800, without a dissenting voice, endorsed the principles of birth control at the Philadelphia convention on May 8, last. Leaders had debated long into the night the advisability of bringing the matter to the floor, so the report went. The Christian Church has steadfastly refused to endorse this proposal. There is a deep-seated conviction that it comes of evil. The reasons given in favor of it do not reach down far enough into reality. They are prudential, materialistic, not to say carnal. Birth control is too cheap a substitute for self-control. Someone may some day invent a gyroscope which can be installed in the human body to offset all the effects of intoxication, but we claim that will not touch the question of temperance. The great aim in life is not to get off easy, or escape undesired consequences, but to live as Christians, and as men and women with souls, with eternity ahead of them.—*The Presbyterian*.

REDISTRIBUTING WEALTH

I can hear some one saying under his breath, "He is a capitalist." What do you

know about capitalism? I should like to see the books showing how you run that popcorn stand of yours for the last few years, but maybe you never ran one. I want to say to you that any other system than capitalism will bring chaos. I know whereof I speak. The capitalistic system has done wrong, it has had its imperfections, it has had its tyrants, its oppressors, it has violated the laws of the land, but I tell you that when capitalism goes you will have nothing but chaos and hell.

Many people act as though some man sat down in his office and created the capitalistic system. Impossible! No set of men ever created it. It is the result of men and women being born unequal. You may take one hundred men out on a race course. Yonder is the goal. Are you going to take the men who reach that goal first and put a chain around their legs, handcuff them, and bind them? That is exactly what you propose to do when you interfere with individualism, initiative, and when you do not give a man who works fifteen or eighteen hours a day a chance.

There is a great deal of talk about the redistribution of wealth, but if all the money were divided and redistributed today, it would not be long before enterprising executives would have it all again.

—*Leaves of Healing*.

SPURGEON'S EDUCATION

Often Mr. Spurgeon is spoken of as an uneducated man because he was without technical training and because he carried no degrees after his name. His education was of the best quality, for it was received by the most assiduous devotion to his studies. He was a self-made man, but unlike many of such men he did not worship his maker! His early preparation was very thorough, and he was especially expert in mathematics. In his great autobiography he gives this account, which ought to be helpful to all young preachers whether they have been through college and seminary or not:

I was for three years a Cambridge man, though I never entered the university. I could not have obtained a degree, because I was a Nonconformist; and, moreover, it was a better thing for me to pursue my studies under an admirable scholar and tender friend, and to preach at the same time. I was, by my tutor's own expressed verdict, sufficiently proficient in my studies to have taken a good place on the list had the way been open. I had, however, a better college course, for, when I first began to preach, this was my usual way of working. I was up in the morning early, praying and reading the Word; all the day, I was either teaching my

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scholars or studying theology as much as I could; then at five in the evening, I became a traveling preacher, and went into the villages around Cambridge to tell out what I had learned. My quiet meditation during the walk helped me to digest what I had read, and the rehearsal of my lesson in public, by preaching it to the people, fixed it on my memory. I do not mean that I ever repeated a single sentence from memory, but I thought my reading over again while on my legs, and thus worked in into my very soul; and I can bear my testimony that I never learned so much, or learned it so thoroughly, as when I used to tell out, simply and earnestly, what I had first received into my own mind and heart. I found that I derived greater benefit by proclaiming to others what I had learned than if I had kept it all to myself.—*Watchman-Examiner*.

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At the 109th annual meeting of the American Tract Society recently, the general secretary, Rev. William H. Matthews, D.D., showed that the society has, since its organization in 1825, published and distributed Christian literature in 181 languages, that its missionaries have visited two and a half million homes, and that 650,000 religious meetings have been conducted by its colporteurs. During the past year 5,899,103 pieces of Christian literature were printed by the society in twenty-five languages, and in the month of March of this year it printed more literature than it has printed in any one month in the past fifty years.—*Bulletin*.

DAVID PORTER GOES TO MOUNT HERMON

David R. Porter, it has been announced, will become head of the Bible Department at Mount Hermon School next September. He will also be associated with the Bible Department at Northfield Seminary, and with the religious activities of the Northfield summer conferences.

Mr. Porter is executive secretary of the student division of the National Council of the Y. M. C. A. In this capacity and as a member of the executive committee of the World's Student Christian Federation, he has become a well known figure among college students in many countries. He founded and for many years edited *The Collegian*, official publication of the Student Christian Federation. He is the author of several books, the most recent being *Dynamic Faith*, published in 1927. Mr. Porter is largely responsible for the organization and development of the Hi-Y movement among boys of high school age.—*Bulletin*.

REACHING 860,000 WITH GOSPEL LITERATURE

The forty-ninth annual report of the free distribution of Christian literature by the Bible Institute Colportage Association of Chicago, has just been published. This report shows that during the past fiscal year 81,776 copies of the Moody Colportage books, 90,245 copies of the Evangel Booklets, 111,671 copies of the Pocket Treasury, together with 187,302 copies of the Gospel of John, 18,053 New Testaments, 502,596 gospel tracts, and 1,858 miscellaneous books and hymnals, a total of 993,501 copies, or 47,605,660 pages, were distributed. This large distribution of soul-saving and faith-stimulating literature was accomplished at an expense of \$29,760.97 and made possible by the free-will offerings of Bible-loving people. It is estimated that no less than 860,000 people were reached with the gospel by this means at an average cost of three cents each.—*News Release*.

CONFERENCE OF THE HEBREW CHRISTIAN ALLIANCE

The twentieth annual conference of the Hebrew Christian Alliance of America was held in Wichita, Kan., June 10-15. Among the speakers of the convention were Dr. Walter L. Wilson, Dr. E. S. Greenbaum, Dr. C. J. Rolls, Rev. I. Gittle, Rev. Jacob

Gartenhaus, Rev. F. A. Aston, Rev. J. Peltz, Rev. Solomon Birnbaum, Rev. J. R. Lewek, Rev. Jacob Bernheim, and Rev. J. S. Flacks.

The addresses were interspersed with musical selections by Alexander Kaminsky, the noted Russian violinist, who concluded the conference Saturday evening with a recital of sacred and classical music. Dr. Rolls, of New Zealand, world traveler, artist, and lecturer gave an illustrated travelogue on Palestine.—*Bulletin*.

ALL CATHOLIC CLERGY EMPLOYED

There are 150,000 ministers of organized religion in the United States. The Roman Catholic clergy suffer no unemployment. They are never without work. The Jewish clergy are also in a favored position. Applicants are subject to long and arduous training. As a result the number of rabbis have not increased rapidly and there is little unemployment. Many salaries have been reduced, but the salaries of the rabbis have been the highest among the clergy. The burden of the depression has fallen most heavily upon the Protestant ministers. No fewer than 30,000 ministers of the Protestant faith are without employment.—*Christian Union Herald*.

Prophetic Slides

Strong Series of Mel Morris' Original Stereopticon Picture Fundamental Premillennial Bible Messages that drew 200,000 attendance last summer in Houston available on sale and rental basis. Subjects: "Revelation," "Matthew 24," "Jude," "Daniel," "Second Coming," "Armageddon," "Millennium," "Seven Judgments," "Red Russia," "N. R. A. and Mark of Beast," "What's Wrong with the World and What Next?," "Atheism," "Depression," "Evolution," "Modernism," "The Hidden Hand," and many others. Prompt orders and early reservations necessary for immediate service.

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THE RESURRECTION SYMBOLIZED

There is a story told of a workman helper of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, being eaten by the acid. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to a silversmith, and the cup was restored, shining brighter than before. *If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping, and scattered dust.* There are greater miracles of God's than those that He accomplishes through men.—*Sunday School Times.*

WHOLLY CONSECRATED

How unlike the spirit of the hour is the story of Chinese Gordon. For his services in China the government sought to reward him, but he declined all honors. Money and titles he scorned, but he accepted a medal inscribed with his name and his thirty-three engagements because it could not well be refused.

After his tragic death the medal could nowhere be traced. What a revelation of the great soldier's unselfishness unfolds when we learn that the medal was sent to the poor of Manchester during the famine, with an anonymous letter requesting the ore be melted down and used for the hungry children of the city.

Then in his diary he wrote these words: *"The last and only thing I have in this world that I value I have given over to the Lord Jesus Christ."*—*Evangelical Christian.*

THE LONGED-FOR DESTINATION

"I once saw," said the Rev. C. Simeon, "the ascent of a balloon; it was bound to the earth by eight cords. As the process went on of filling with gas, it seemed struggling to get free, and striving to break the bonds which kept it down. At length one string was cut, and immediately the part at liberty was lifted from the earth; the second and third were loosened, till the last being snapped asunder, it rose majestically toward heaven, showing thereby its high destination, and evincing the object for which it struggled to get free.

"There," said Mr. Simeon, "is a picture of the mind I would fain possess,—a mind whose affections are in heaven; a mind filled with the Spirit, and in proportion as it is filled, demonstrating its character by its ardent, aspiring, and earnest longings after its heavenly inheritance. *Thus, as the cords are cut which bind the soul to earth, it will rise in heart and affection to the region where it fain would be.*"—*S. S. Illustrator.*

POWER THROUGH SERVICE

A magnet was seen in a chemist's laboratory, suspended against a wall, and loaded heavily with weights, hung upon an armature. We asked the reason, and the scientist replied, "The magnet was losing its power by lying around here without using, and I am restoring its force by giving it something to do—more and more every day." It is with men as with magnets. *Idleness results in loss of power.* Since the day of the Great Teacher the unused talent is "taken away." And the law of restoration is always the same. *To him that uses what he hath shall be given.—"Go Forward."*

"HAVE PEACE ONE WITH ANOTHER"

A missionary in West Africa tells the following very pleasing and instructive incident: "In visiting a sick communicant and his wife (who was formerly a student in a Bible school) I asked if they prayed together, read a part of the Scriptures (the woman can read), constantly attended public worship, and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered, 'Sometimes I say a word my wife no like, or my wife talk, or do what I no like; but when we want to quarrel, *we shake hands together, shut the door, and go to prayer; and so we get peace again.*'"—*Author Unknown.*

"WHAT IF IT WERE TODAY?"

A traveler chanced upon a beautiful villa situated on the shores of a beautiful lake in Switzerland far from the beaten track of tourists. The traveler knocked at the garden gate and an aged gardener undid its heavy fastenings and bade him enter. The aged man seemed glad to see him and showed him around the wonderful garden.

"How long have you been here?" the traveler asked. "Twenty-four years." "And how often has your master been here meanwhile?" "Four times." "When was he last here?" "Twelve years ago." "He writes often?" "Never once." "From whom do you receive your pay?" "His agent in Maitland." "But he comes here often?" "He has never been here." "Who does come, then?" "I am almost always alone—it is very, very seldom that even a stranger comes." "Yet you have the garden in such perfect order, everything flourishing, as if you were expecting your master's coming tomorrow!" "As if he were coming today, sir, today!" exclaimed the old man.

It is our duty to be ready for our Lord's coming today, though His coming may be far in the future.—*New Century Leader.*

CONSECRATION

"Will you please tell me in a word," said a Christian woman to a teacher, "what your idea of consecration is?" Holding out a blank sheet of paper, the teacher replied, *"It is to sign your name to the bottom of this blank sheet of paper, and let God fill it in as He will."*—James H. McConkey, in *Earnest Worker.*

FAITH

A friend tells of overhearing two little girls, playmates, who were counting over their pennies together. One said, "I have five pennies." The other said, "I have ten." "No," said the first little girl, "you have just five cents, the same that I have." But the second child quickly replied, "My papa said that when he came home tonight, he would give me five cents, and so I have ten cents."

The child's faith gave her proof of that which she did not as yet see, and she counted it as being already hers, because it had been promised by her father.—*Otterbein Teacher.*

CHILD NEEDS IMPORTANT

A beautiful story is told of Francis Xavier. He was engaged in his missionary work, and hundreds kept coming until he was literally worn out. "I must have sleep," he said to his servant, "or I shall die. No matter who comes, do not disturb me; I must sleep." Hastening to his tent, he left his faithful attendant to watch. In a little while, however, the servant saw Xavier's white face at the tent door. Answering his call, he saw on his countenance a look of awe, as if he had seen a vision. "I made a mistake," said the missionary. *"I made a mistake. If a little child comes, waken me."*—J. R. Miller.

PERSONAL SOUL-WINNING FOR ALL

Several miles above Milton, Pa., when the ice was breaking up, a farmer got into one of his boats, purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank, and carrying it and him out into the current.

A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge, and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up and saved.

Now, one rope might not have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it; but *if the business men will hang out ropes, and young men and women, mothers and wives, hang out ropes, sinners will certainly be saved.*—In *Personal Soul-Winning* (William Evans).

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

LIFE DURING THE MILLENNIUM

S. J. L., Chattanooga, Tenn.

Questions: What will be the state of society on the earth during the Millennium? Will people marry, bear children, live in families, earn a living, and die?

Answer: We do not know as much about millennial conditions as we should like, but more has been revealed than many Christians are aware. For example, we learn from Isaiah 65:20 that there will be families, and children, and sinners, and also that the period of life will be miraculously prolonged, reminding us of the antediluvians. Verse 17 foretells a new creation, which according to Revelation 21:4-27 will follow the Millennium; but from Isaiah 65:21-25 we see that more ideal conditions will prevail than now when Christ returns and makes Jerusalem a place of rejoicing (v. 2). This present earth is to be renovated and made a delightful place in which to live during the Millennium; but though conditions as compared with the present will be greatly improved, they will not be perfect, because sin and rebellion and death will be present.

WAR AND GOD'S WILL

J. M. Manitowoc, Wis.

Questions: (1) Was it God's will that the great World War come, and also the present confusion? (2) If this country is threatened with a revolution can Christian people stop it, or will it also be God's will?

Answers: (1) While it is true that God's will is supreme on the earth (Dan. 4:35), yet it is often simply permissive. For years the nations of Europe had been preparing for war and awaited only the occasion, or excuse; but God used the war to punish the nations for their sins. Likewise the present "hopeless confusion" and the keen race for superior armaments will no doubt be used again by God to hasten His own purposes. Since even the so-called Christian nations have so largely ceased to depend upon and worship God, they will be judged by Him. By permitting them to follow their own evil ways is a sure road to divine judgment, in which God's will shall again be vindicated. (2) No condition, even the prospect of a revolution, is too hopeless for God. There is always a possibility of a change in the situation through His mercy and power; but the present situation is the more desperate on account of the worldliness and deadness of our churches. Neither politics, nor policies,

nor parties can save the situation now, but only God.

PERIL OF FRUITLESSNESS

L. S., Topeka, Kan.

Question: How can one be assured of His salvation in the light of John 15:2, 6?

Answer: These verses do not deal with the matter of one's eternal salvation, but with the subject of fruitlessness. Our Lord surely would not cancel all of His previous teachings about the eternal safety of the true believer (chs. 3, 5, 10). The question here is that of fruitbearing. The branch that is in Christ should be fruitful. If not, it should be "taken away," or "cast out as a branch," become "withered," and subjected to the fires of men (v. 6). One of the first applications of this teaching is quite properly to the Jewish nation, with whom God has made an eternal covenant (Ezek. 16:60). Temporarily they, as branches, are now taken away, or as Paul says, "broken off." But God is able to graft them in again (Rom. 11:17, 23). In this same chapter the Church also is warned against unbelief, lest it too be broken off (vv. 20-22) and suffer serious consequences. As an individual illustration of this truth, note Paul's instructions for the church discipline of one who had grossly sinned (I Cor. 5:1-5). He must suffer as to his flesh now, but his spirit will be saved. Fruitbearing is a Christian obligation. We must consciously abide in Christ, else we become sapless and useless, meriting divine disapproval. The Husbandman has the right to expect that all who are "in Christ" should in some measure be fruitful and reproduce His life.

HOLINESS UNTO THE LORD

W. L., Dubois, Ill.

Question: What is your explanation of Zechariah 14:20?

Answer: "In that day" means the Day of the Lord (vv. 1, 4, 6, 8, 9), which will be introduced by the return of Christ and also include His visible reign over the earth. Verses 20 and 21 have particular reference to Jerusalem and Judah. The bells upon the horses and upon every household vessel will be as holy as the vessels in the house of the Lord. This sanctity will pervade service and home life as well as the Temple of God.

VIRGIN BIRTH AND HELL

H. B. R., Seattle, Wash.

Question: What Bible texts would you give to prove the virgin birth, and that there is a hell?

Answer: As to the virgin birth, see Genesis 3:15; Isaiah 7:14; 9:6; Luke 1:26-35; Matthew 1:18-25. Concerning hell

as a place of torment, see Matthew 23:18, 33; Luke 16:33; Revelation 20:10; 21:8. But do not be surprised if the neighbor you mention does not accept these statements of facts, for one who is unsaved can always find objections, which in reality are the excuses behind which he is hiding. What this person needs first of all is to be saved. Then his objections to the Bible will vanish.

WEAKNESSES OF BUCHMANISM

H. S., Kalamazoo, Mich.

Question: Will you kindly explain to me three of the chief weaknesses of the Oxford Group Movement?

Answer: While this movement is marked by commendable features, which the formal, faithless, and powerless Church of today may do well to follow, it still remains that Buchmanism is lopsided and misleading. Since the movement has been in operation for a considerable time, its weaknesses are becoming more and more apparent to those who are familiar with their Bibles. Among the criticism commonly made we will select three which always are present. The first is the emphasis placed upon "sharing." In group practice "sharing" is fundamental. Primarily this is a personal confession of sins on the part of those who have been enslaved by them, but who now have a sense of joyous freedom and victory. These frank confessions encourage the unconverted to make similar confessions, which in turn may be followed by the same sense of relief, but the effect may be merely psychological, or it may be the result of mere will power. Confession of sins which does not bring one to the Sinbearer is valueless. While the grip of individual sins may sometimes be thus broken, there is no forgiveness on God's part except as He beholds them judged in Christ on Calvary, and there is no change of the sinful nature except through the power of an almighty God. Moreover, the repeated confession and parade of repulsive sins may be not only shocking but also unwholesome, resulting in dulling of the sense of the awfulness of sin itself. One who is deeply repentant of his sins does not continually rehearse them to others. This betrays the lack of shame which the apostle Paul mentions (Rom. 6:21; Eph. 5:3, 12). The second criticism of Buchmanism is its method of "guidance." Briefly it is this: each disciple is under the direct guidance of God. This guidance is obtained at the morning "quiet time," during which there is complete physical and mental relaxation. Then with pad and pencil the disciple jots down whatever comes to his mind. By this process of relaxation and surrender, and "listening in" to God, divine guidance for the entire day is assured. Such a method of obtaining sure guidance is open to criticism. Young Christians especially need first of all to study the Scriptures in order to learn what is already revealed in them for our guidance. Again such "mental vacuum" throws open the avenues of the soul to suggestions from other sources than God. Such passivity of mind may prove perilous and does not commend itself as safe. In the matter of divine guidance, God expects us to use our scripturally enlightened intelligence, reason, and conscience. It is said that the

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leaders of the movement have now discovered that it is advisable to formulate certain tests for the checking up of one's guidance. "Glorified hunches" are insufficient. The third criticism of Buchmanism is even more serious, namely, its unscripturalness in general. For example, there is an "unscriptural unionism." Its broadness and tolerance embraces those of every creed or of no creed. It looks like an attempted union of light with darkness. "Changed lives" does not necessarily mean re-born souls. While in their writings Christ and the Cross may be exalted, there is a noticeable absence of the plan of salvation through the death of Jesus Christ. No doubt some who join the movement are saved, if previously instructed in God's way of saving men, but this way is not made plain either in their writings or in the group meetings. Thus Buchmanism is weak where it should be the strongest. Its minimizing of doctrines reveals weakness in its foundations. Christ died for our sins, and rose from the dead for our justification. No movement is strictly Christian without emphasis on these foundation stones.

WHOLLY SANCTIFIED

E. J., Olathe, Kan.

Question: I have been born of the Spirit and love the Lord, but some women belonging to a holiness movement say I am only justified. They claim they are without any carnality. These people also give

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an altar invitation for people to come and be wholly sanctified. Tell me something about this in your question and answer department.

Answer: The subject of sanctification is important, but often misunderstood and misrepresented. First of all, the various phases and stages of sanctification should be clearly grasped. The Bible presents sanctification as an accomplished fact, as a progressive experience, and as a future realization. The Christians in Corinth were far from being sinless, yet Paul declared they were sanctified in Christ and called saints (I Cor. 1:2). They had been washed and sanctified (6:11, R. V.). That is, because saved and justified they were thereby positionally sanctified, or claimed and set apart by God as His own. But although in this sense sanctified, we are not thereby sinless. We are saved, but not yet perfected. The process has merely begun. But we are "called unto sanctification" (I Thess. 4:7). The Christian possesses two natures. He is both carnal and spiritual. During this life the "old man" is always a part of us (Eph. 4:17-23). There is conflict, but also victory through Christ (Rom. 7:25; 8:4). We progress from glory to glory (II Cor. 3:18). This is the work of the Holy Spirit, who continually applies the truth of the Word to our hearts and consciences (II Thess. 2:13). Thus we "grow in grace and knowledge" (II Pet. 3:16) for we have been "called to be conformed unto his image." "This is the will of God, even your sanctification." What God wills for us He will accomplish. This brings us to the thought of our completed, or perfected, sanctification, which relates to our bodies (Phil. 1:6; 3:20, 21). This will be not the experience of a chosen few, but of the entire Church (Eph. 4:11-16; 5:25-27). We shall be like Him when we see Him as He is (I John 3:2) and that likeness will include our very bodies (Phil. 3:21). Then, and not until then, shall we be wholly sanctified. For fuller treatment see our booklet, *His Church* (ch. 5).

A PROPHET'S CURSE

H. L. H., Morristown, S. D.

Question: Is there any explanation of the curse of Elisha in II Kings 2:23, 24?

Answer: The occasion for this group of young lads, mocking, or deriding, Elisha is not stated. Since Bethel was an idolatrous city it is not far-fetched to imagine that this group of youngsters may have been instigated by their elders, perhaps by the prophets of Baal, as has been suggested. Neither is it unreasonable to suppose that Elisha's story of the translation of his master may have preceded him, and that these young idolaters by their mockery of Elisha were at the same time deriding Elisha's God. Is not this the explanation of the curse pronounced upon them in the name of the Lord? We do not find any indication that Elisha was "justly angered" because of any personal offense, but was merely acting in defense of the honor of God. Furthermore, it was not Elisha who caused the swift judgment which followed. The judgment was doubtless sent by the Lord in order to vindicate both the honor of His own name and that of His servant Elisha; and also for a testimony to that idolatrous city of Bethel.

COMING AS A THIEF

W. A., Santa Monica, Calif.

Questions: Will the Church go through the Great Tribulation? If not, why watch for His coming during or following that period (Rev. 16:15)?

Answers: Revelation 16:15 is a parenthetical verse, but one of considerable importance. It is a message of reminder, of appeal, and of warning from our Lord Himself, and will be specially applicable at the time of His return. The great "day of God Almighty" has arrived, and the kings of all the earth have been gathered for battle, the battle of Armageddon (vv. 14, 16). God is about to set His King upon Mount Zion (Ps. 2) but the kings of the earth seek to prevent it. In the midst of their preparation and expectant victory they will be surprised by the sudden and unexpected appearing in glory and power of the King Himself "as a thief in the night." We are reminded of Matthew 24:43, 44. The setting there, as here in Revelation 16, reveals that the coming of our Lord as a thief will bring to a close, or else immediately follow, the period of the Great Tribulation. This coming as a thief in the night should not cause the true Christian to have any fear, for the Church will have been warned beforehand (I Thess. 5:2-5). Indeed, the Church will have been removed from the earth before the coming of these terrors (I Thess. 4:16, 17).

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July 8

Asa Relies on God

II Chronicles 14:1-15; 15

Golden Text:—But to do good and to communicate forget not: for with such sacrifices God is well pleased.—Hebrews 13:16.

I. Asa's Reformation (14:1-5).

Asa was the grandson of Rehoboam. Both his grandfather and father favored idolatry, but in spite of this record when he came to the throne he inaugurated a campaign of reform which brought great good. He not only had the handicap of idolatry and immorality fostered by the two former kings, but he had to contend against the influence of his mother who had encouraged immoral worship (I Kings 15:13). In order to carry out his reformatory measures he had to wrest authority from her by deposing her. Asa did that which was good and right in the eyes of the Lord (v. 2). His supreme concern was not what would be approved by man, but pleasing to the Lord.

1. Cleared the Land of Idolatrous Emblems (vv. 3, 5).

a. Strange altars.

These were the altars devoted to other gods.

b. High places.

These were places where unlawful sacrifices were offered.

c. Images.

These images, which he broke in pieces, were upright stones connected with idolatrous worship.

d. Groves.

The groves which he cut down were associated with gross licentiousness. Asa had all these relics of idolatry destroyed in Jerusalem and other cities throughout his kingdom.

2. Commanded Judah to Seek the Lord (v. 4).

He knew that if the reformation was to be effective it must be by positive seeking after and worshipping God, accompanied by obedience to His commandments.

II. Asa's Defensive Preparations (vv. 6-8).

1. Built Fortified Cities (v. 6).

This no doubt means that he provided a general system of defense involving the cities at strategic points. He took advantage of the years of peace at the beginning of his reign to make fortifications.

2. Erected Walls about the Cities (v. 7).

These were usually of stone. Upon the walls were observation towers from which the position and movements of the enemy could be seen, and from which defensive warfare could be waged.

3. Provided Gates (v. 7).

The reason he assigns for these preparations was that they had sought the Lord. Those who really trust God will make

every effort to provide defense.

4. Recruited an Army of Spearmen (v. 8).

The army was made up of 480,000 brave men. The spearmen were protected with large shields. This was a large army for a small nation. They were prepared for offensive as well as defensive war.

III. Asa's Victory over Zerah (vv. 9-12).

Asa's activity in providing for national defense excited the surrounding kings, who interpreted his preparation as an act of aggression. This is usually the interpretation which jealous nations put upon the increase of armaments. Zerah's army outnumbered Asa's two to one.

1. The Battle Set in Array (v. 10).

He went out to meet the enemy. The disposition of his army shows his wisdom. Intelligent faith moves the possessor to do first that which is within his power.

2. Asa's Prayer (vv. 11, 12).

He cried unto the Lord. He sought the source of national power. In this prayer note

a. His conscious helplessness.

The first requisite in obtaining help from God is conscious weakness. The Christian conquers not by self-reliance, but by self-distrust and faith in God.

b. Appeals for help.

He knew that though they were helpless before the mighty enemy, with God's help they could win the victory. One with God is a majority.

c. Reposes faith in God.

The word "rest" means to lean upon—to cast the entire weight upon. Conscious helplessness moves one to lean hard upon God.

d. Advances courageously.

He went forth depending upon God to fight for him. Real faith does not wait until it sees its way clear, but goes forth expecting God to clear the way.

e. Allies his cause with God's.

"O Lord, thou art our God." His cause was God's cause. If God has taken us for His people, and we have taken Him for our God, no enemy can prevail against us. When we experientially say, "Thou art my God," we shall hear Him say, "I am thy God."

3. The Egyptians Smitten (v. 12).

The enemy fled before Israel and could not recover themselves. Asa pursued and overtook them.

IV. Azariah's Message to Asa (15: 1-7).

1. The Lord is with Thee (vv. 1-6).

He made it quite clear that the Lord is fond of those who seek Him, and those who forsake God shall be forsaken by Him.

2. Be Strong (v. 7).

The one who is in right relationship with God and goes forth as his representative, is strong in God.

V. Asa Entering into a Covenant with God (vv. 8-15).

Entering into this covenant relationship meant separation from all idolatry and wickedness. Success is only possible as we seek the Lord with our whole heart.

July 15

God's Care for Elijah

I Kings 17:1-16; 19:1-8

Golden Text:—For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.—Matthew 6:32.

I. Elijah's Message to Ahab (v. 1).

This was a most startling message, for Ahab had not only led Israel into idolatry, but into the repudiation of the living God. This dreadful condition was not brought on primarily because he married a heathen woman, but because he married Jezebel in order that she might help him complete the apostasy (I Kings 16:31).

1. "As the Lord God of Israel Liveth."

Elijah knew the source of this message. He knew that he represented the living God. Therefore he came into the king's presence in God's name.

2. "Before Whom I Stand."

Because Elijah stood before God he could stand before Ahab. His "standing" before God indicates his constant readiness to go on His errands.

3. "There Shall Not Be Dew Nor Rain."

The suspension of moisture continued for three and a half years and was given in answer to Elijah's prayer (James 5:17). Drought was predicted as a punishment for idolatry (Deut. 11:16, 17), and the prophet was now applying the divine judgment.

II. Elijah's Retirement (vv. 2, 3).

As soon as he had delivered his message he retired from the king's side while the penalty of the king's sin should be visited upon the land. When the famine was sore in the land Ahab sought for Elijah east and west, north and south, but God had concealed him. Though God's prophets must be separated from men, they are in God's presence. Those who speak forth God's message frequently retire as soon as it is delivered.

III. God Provides for Elijah (vv. 2-16; 19:1-8).

1. At the Brook Cherith (vv. 2-7).

The location of this brook is unknown, but we do know that God afforded a hiding place for His servant who so fearlessly declared His message. Elijah rendered instant and complete obedience, thus showing his absolute faith in God's word. It was not his to question as to how God would sustain him. He was sustained in a twofold way.

a. The water of the brook (vv. 4-6).

While drinking of the literal waters of the brook he was being nourished by the living water from the throne of God. From day to day Elijah's faith was tested as he saw the stream run lower and lower as the drought continued.

b. The food of the ravens (vv. 4-6).

The ravens brought him bread and flesh in the morning and bread and flesh in the evening. Elijah thus enjoyed two meals each day with water to drink. The same God who sustained Elijah still lives,

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and we should trust Him for our daily bread. At last the brook dried up because there was no rain in the land. The Lord then instructed him to move.

2. At Zarephath (vv. 8-16).

a. The place (v. 9).

Zarephath was at the west side of Palestine near the Mediterranean Sea in Gentile territory. In order to reach this place Elijah had to cross the country from the Jordan to the sea. Perhaps he did this at night in order not to be seen. Zarephath was only a few miles from the home of Jezebel's father. This also was a trial to Elijah.

b. Sustained by a widow (vv. 10-12).

"Bring a little water and a morsel of bread," was the request which he made of the widow. This was a great trial to her, but God had touched her heart and stirred up faith in her. Her reply reveals her deep distress.

c. Elijah's reply (v. 13).

This made plain to her that it was a case of mutual interest to do as the prophet said. "The barrel of meal shall not waste, neither shall the cruse of oil fail." May we learn from Elijah's experience

(1) The particularity of God's providence.

He by prearrangement meets our daily needs. There are no happenings in God's providence. The woman of Zarephath going out to gather sticks to prepare the last meal, met Elijah and is helped for two years. The Samaritan woman going out for water and getting salvation was according to the arrangement of God.

(2) Giving what we have.

No matter how small our resources we can do something for God if we will. Let no one be discouraged because he is poor and unknown. The lad with the five barley loaves and two small fishes with the blessing of the Lord did a great work.

(3) Giving and trusting.

We should give our all to God and trust Him for further supply. The best way to help ourselves is to help others. This woman gave one morsel to God's prophet and obtained a supply for herself and family for two or more years. Our barrels are wasting and our oil is failing because we are not sharing them with others.

(4) God's lesson for His children.

God often allows us to get down to great extremity in order to teach us that all is from Him.

(5) Gentile mercies and blessings.

God's dealing with this Gentile woman is a foregleam of His dealing with the Gentile nations.

3. In the Wilderness (19:6, 7).

Elijah was greatly discouraged and despondent over the strain of his struggle which culminated on Mt. Carmel. God provided food for him at the hand of an angel. He is called the Angel of the Lord, which usually means the second member of the Holy Trinity. In this light we see Jesus preparing food for His servant Elijah as He afterwards did for His discouraged disciples by Galilee.

July 22

Elijah Hears God's Voice

I Kings 19:1-21

Golden Text:—Therefore Eli said unto Samuel, Go lie down and it shall be if he

July, 1934

call thee, that thou shalt say, Speak, Lord, for thy servant heareth. So Samuel went and lay down in his place.—I Samuel 3:9.

This lesson story proves Elijah to have been a man of like passions as we are (James 5:17).

I. Elijah's Flight (vv. 1-14).

Upon Ahab's return from the excitement on Mt. Carmel he told his wife all that Elijah had done, that even all her prophets had been hewn to pieces by the sword. This so enraged her that she sent a message of death to Elijah, who seemed to have been waiting at the gate (vv. 1, 2). This was clearly a bluff on the part of Jezebel. Why did she not send the executioner while Elijah was waiting instead of threatening to do so the next day? Though Elijah had courageously stood before the king and the priests of Baal, he now cowed before this woman and fled for his life. He seems to have failed at the strongest point. We should beware lest when we think we stand, we fall (I Cor. 10:12).

1. Elijah under the Juniper Tree (vv. 3-7).

The juniper tree was a shrub of the desert which afforded shelter and protection to travelers from the burning sun by day and the cold wind by night.

a. His request (v. 4).

He wanted to die. This no doubt was a foolish thing for him to say, but we should be as considerate toward him as was God. The discouragement and despondency of Elijah was due to the nervous strain of nearly four years of unusual service for God which culminated on Mt. Carmel. Such nervous reaction may be expected, and surely the heart of this lesson will be missed unless we see it in that light and see God's tenderness toward His overwrought servant.

b. God's tender treatment (vv. 5-7).

(1) He gave him sleep (v. 5).

The Lord knew that Elijah needed sleep

not medicine. Truly He giveth His beloved sleep (Ps. 127:2).

(2) He gave him food (vv. 6, 7).

God again gave him sleep, and at the proper time again gave him food. How like a tender mother God's heart goes out to His discouraged children.

2. Elijah at Horeb (vv. 8-14).

God had kindly ministered to His discouraged prophet so that he would be in a fit condition to receive the needed instruction and correction. Elijah had erred in running away from his field of ministry. God as a tender Father nursed back to health this runaway and erring child of His before issuing the needed and just word of reprimand.

a. God's interview with Elijah in the cave (vv. 9, 10).

(1) God's question (v. 9).

"What doest thou here, Elijah?" This was a stinging rebuke, though most kindly given. Elijah was not where God wanted him, but God sought him where he was. How blessed it is to know that "a God-forsaking saint is not a God-forsaken saint."

(2) Elijah's answer (v. 10).

Elijah tried to vindicate himself by asserting his jealous loyalty to God. Because of this loyalty the people had not only rejected

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his message and dishonored God, but had sought to destroy him.

b. God's interview with Elijah on the Mount (vv. 11-14).

While standing before the Lord on the mount, God caused a mighty demonstration of wind, earthquake, and fire to pass before him, to show him the nature of the work which he had been doing for God, and to show him what was lacking in his work for the fullest attainment of success. Elijah had about him much of the whirlwind, earthquake, and fire. His work had been terrifying and alarming, but it lacked in gentleness and love. This object lesson in the ways of God's working is a needed message for this age which is so wonderfully characterized by noise and clamor. The world is not taken for Christ by the energy of the flesh and the enthusiasm of conventions and committees, but by the quiet hearts who go forth proclaiming God's Word in the energy of the Holy Spirit, trusting Him to do the work.

II. Elijah's Return (vv. 15-18).

Though Elijah had erred, God brought him again into His service. It is most comforting to know that God does not reject His servants because of their failures in times of despondency. He deals with them after the motive of their hearts. Elijah was nourished and instructed by the Lord and then sent on a high mission. God is an expert psychologist. He took Elijah out of himself by giving him a new commission. The most healing ministry is that of work. Many bereaved ones have been lifted out of themselves by active ministry to others. Before God would come in His chariot to take Elijah home, He sent him upon a threefold ministry:

1. To anoint Hazael king over Syria (v. 15).
2. To anoint Jehu king over Israel (v. 16).
3. To anoint Elisha as his own successor in the prophet's room (vv. 19-21).

III. The Seven Thousand Faithful Ones (v. 18).

It must have greatly encouraged Elijah here to be assured that seven thousand had not yet bowed their knees to Baal.

Though Elijah's time of ministry was soon to close, the work must be carried on. His mantle fell upon Elisha, showing that the prophet's room was not to be left vacant.

July 29

Micaiah Speaks the Truth I Kings 22:1-40

Golden Text:—And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak.—I Kings 22:14.

I. A League between Two Kings (vv. 1-4).

1. Who These Kings Were (v. 2).

a. Jehoshaphat, king of Judah.

He was for the most part a good king, having done much to put down idolatry and restore the worship of the true God.

b. Ahab, king of Israel.

He was a weak and wicked king. Under the control of his wicked wife Jezebel he wrought great evil against God's people.

2. The Occasion (v. 2).

It was on a visit of Jehoshaphat to Ahab, perhaps for the cultivation of a friendly relationship in case of an attack by the Syrians, or it may have been because of a social relation incident to the marriage of Jehoshaphat's son to Ahab's daughter who was the wicked Athaliah.

3. The Purpose (vv. 3, 4).

It was a merger for the purpose of conquest. The fortified city of Ramoth-gilead had been ceded to Ahab as the result of a previous war, but it had not been actually turned over. The object of the formation of this merger was the enforcement of treaty rights. Jehoshaphat unreservedly pledged the support of his people. This he did without seeking the mind of God.

II. Advice Sought from the Lord (vv. 5-28).

Even though the merger had been formed Jehoshaphat was unwilling to go into battle without inquiring of the Lord. This was to his credit, but how much better to have made this inquiry before entering the merger.

1. Through a Group of Prophets (vv. 6, 9-12).

Some four hundred prophets responded to the call of Ahab. Who those prophets were we are not told. Evidently they were not prophets of Baal (I Kings 18:19); neither were they true prophets of the Lord. They doubtless practiced prophecy as a trade without a call from God. They were not only tolerated by Ahab, but doubtless served him. They knew Ahab's wish and therefore sought to curry favor with him by encouraging him to follow out his desire. Zedekiah, their leader, symbolized the success of the joint campaign by the use of horns of iron. To this all his associate prophets gave assent and assurance of success. Jehoshaphat sensed the falseness of these prophets. The mask of the deceiver is sooner or later torn off. The iniquity of the false pretender is most reprehensible.

2. A Message Desired from the Lord's Prophet (v. 7).

The king of Judah was unwilling to carry out his contract with Ahab without knowing the mind of God as to the matter. Nothing should be undertaken without

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divine approval. Success can only come through divine help. This applies to all the affairs of life.

3. Micaiah Speaks the Truth (vv. 13-28).

a. He first speaks in irony (v. 15).

The king's messenger who brought Micaiah from prison advised him to speak that which would be pleasing to the king. Micaiah, however, was not a man server but God's faithful servant. He courageously declared that his message would be what God told him to say (v. 14). Regardless of prison or starvation he would do only as God directed. Let all God's servants today have as their slogan "As God directs."

b. Micaiah speaks plainly (vv. 16-28).

Ahab detected the prophet's ironic speech and demanded of him the plain truth. To this demand Micaiah responded by making clear the peril which awaited them. He also told Ahab that through lying spirits he would be lured to a place of death. This faithfulness on the part of God's prophet was rewarded by flouting and smiting by the false prophets and with imprisonment from the king. The true prophet will speak God's word regardless of consequences. From Micaiah's experience we should learn

(1) The inevitable opposition between God's message and the purposes of evil men.

God's ways are unalterably opposed to the desires and purposes of the sinner. This explains why the true preachers of the Word of God are unpopular and are called narrow and glum. The gospel of Christ runs counter to the desires of fallen men.

(2) The folly of the attitude of hatred against those who truly witness against them.

Ahab hated Micaiah because Micaiah told him what would come to him for such a course of action. God's prophet did not make the evil, but only made it known. It is this condition of the human heart that explains the strange dislike of the natural man for the gospel message.

III. The Doom of Ahab (vv. 29-40).

1. Micaiah's Warning Unheeded.

Ahab went forth to battle in spite of warning. The issue proved that Micaiah was right.

2. Ahab Disguises Himself.

He thought to escape the predicted fate through disguise, but an arrow from the enemy pierced him in spite of his armor. God knows the openings between the coat of metal. The battle was lost. Ahab died as predicted, and his blood was licked by the dogs as Elijah had said (I Kings 21:19). There is a bitter end coming to those who will not heed God's warning. The only way to escape doom is to turn away from sin. Wisdom says get on God's side and live. Let everyone who is despising God's threatenings look upon Ahab lying dead in the pool of his own blood. God's threatenings and warnings issue from His great love for His sinning creatures.

August 5

Elisha Helps the Needy

II Kings 4:1-44

July, 1934

Golden Text:—And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it into me.—Matthew 25:40.

I. Elisha Helps a Widow (vv. 1-7).

1. Her Distress (v. 1).

Her husband, a godly man, was taken away by death, leaving a debt. A certain creditor was about to make her sons slaves because of the nonpayment of the debt. We are not told for what reason the debt was incurred. It may have been because of charitable deeds.

2. Her Only Possession (v. 2).

A pot of oil was all that she had in her house. God can use just what we possess. The setting apart of that which we possess is the measure of our responsibility.

3. The Oil Miraculously Increased (vv. 3-7).

The meager supply of oil was so increased that the sale of it paid the debt. There was enough left for the sustenance of the family.

II. Elisha's Kind Deeds to the Shunammite Woman (vv. 8-37).

1. Her Hospitality to Elisha (vv. 8-11).

a. Its occasion (v. 8).

Observing that Elisha passed continually by her house in his journeys, she was moved with compassion toward him. She perceived that he was a man of God and was called upon to deny himself of many things. She determined, according to her ability, to supply his needs. This is a beautiful picture of how a little thoughtfulness on the part of those who are blessed with this world's goods, may encourage and help God's ministers as they go about their duties.

b. She fitted up a room for him (vv. 10, 11).

She equipped this room with the necessary furniture to make it comfortable for the prophet—a bed, a chair, a table, and a candle.

2. Elisha Endeavors to Repay Her (vv. 12-17).

a. He offers to ask a favor of the king or head of the army (v. 13).

This showed that Elisha had influence at the royal court. The woman's reply shows her truly to be a great woman. She would not change the calm and quiet of her home for a place even in the royal court. Her response shows that her motive in extending generosity to the prophet was purely

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because he was God's prophet. She had no selfish aim.

b. Elisha announces the coming of a son to her (vv. 16, 17).

Through inquiry he discovered that this woman was childless. This in that day was considered a great misfortune. He assured her that in about a year from that time she should experience the joy of motherhood.

3. The Coming of Sorrow to Her Home (vv. 18-21).

The child which brought joy to her heart was suddenly taken away. The cause of his death was probably a sunstroke, for the heat of the sun at harvest time in that country is very intense. When the child died she laid him upon the bed of the man of God. Her faith was such that she did not make preparation for burial, but for restoration to life (Heb. 11:35).

4. The Mother Goes to Elisha (vv. 22-28).

The place for one to go in time of trouble or sorrow is to the man of God for counsel and comfort. Happy is the one who in the days of prosperity and sunshine has so related himself to God and His prophets that help and sympathy can be given in time of trouble.

a. She took hold of Elisha's feet (v. 27).

This was the eastern way of enforcing a petition.

b. She chided the prophet (v. 28).

"Did I desire a son?" This implies that it would have been better not to have a child than to have lost him so soon.

5. The Child Restored (vv. 29-37).

a. Gehazi's fruitless errand (vv. 29-31). He hurried away and placed the prophet's staff upon the child's face, but it did not revive. Doubtless failure was due to his lack of faith. The forms of religion are valueless when there is the absence of faith.

b. Elisha's efficient service (vv. 32-37).

He went to the house where the dead child was and did two things.

(1) He prayed (v. 33).

He knew that no one but God could help, so he closed the door shutting all others out.

(2) He stretched himself upon the child (v. 34).

He brought his warm body in touch with the cold body of the child. God blesses and saves through the warm touch of those who are in touch with Him. After we pray we should get in actual touch with those dead in trespasses and sins.

III. Elisha Feeding One Hundred Men (vv. 42-44).

These hundred men were likely prophets of God. From the meager supply of twenty barley loaves and some ears of new corn these hundred men were fed. How like the deed of the Master in feeding five thousand with the barley loaves and small fishes.

THE SPIRITUAL AUTOBIOGRAPHY OF AN AMERICAN GIRL

(Continued from page 503)

giving me and will give me until I see His blessed face.

Almost immediately upon the close of the meetings, I went to Mrs. She seemed to me about the only member of our church whom I knew personally, who was an out-and-out Christian. I told her how I was reading the Gospel of John and I loved to read it and could understand what I was reading. I told her how strange it seemed, for I never expected to understand any of the Bible enough to enjoy reading it. Then she said, "You must have been converted!"

NOW LOOK WHAT'S GOING TO HAPPEN!

The way our American language is going to look in a few years' time if this alphabet three letter thing keeps on will be something awful! It started out gently with NRA and then suddenly up jumped CWA and AAA sneaked in, and then they commenced popping all over the place. More combinations are coming into use every day, and unless something is done to stop the epidemic all the longer words in the language will be shortened to three letters and written in capitals besides. You can see yourself how lykell it's going to look:

OUR TDS AND YTS ARE THE BKS WTH WCH WE BLD.

MRY HAD A LTL LMB, ITS FCE WAS WTE AS SNW.

WHT IS SO RRE AS A DAY IN JNE?

NOW IS THE TME FOR EVY GOD MAN TO CME TO THE AID OF THE PTY.

LSN, MY CHN, AND YOU SHL HEA OF THE MDT RDE OF PAL RVE.

WHN WAS FST IN WAR, FST IN PCE, FST IN THE HTS OF HS CON.

MDE MLR ON A SMS DAY RKD THE MDS SWT WTH HAY.

GVE ME LBY OR GVE ME DTH.

"I PRE TO FGT IT OUT ON THIS LNE IF IT TKS ALL SMR."—U. S. GNT.

"WTH MLE TWS NNE, WTH CRT FOR ALL."—AHM LCN.

"I RGT THT I HVE BUT ONE LFE TO GVE TO MY CNY."—NTN HLE.

"AN I SHD LVE A THD YRS I NVR WLD FGT IT."—WLM SKE.

You see! That's what the American language is coming to! It's horrible! This alphabet three letter madness must STP, CSE, DST. HLP! HLP! HLP!—A Line O' Type or Two, in *Chicago Tribune*.

WHAT PRAYER WROUGHT

I do not know when I have been so moved as when I stood for the first time in the midst of John Wanamaker's art collection in Philadelphia and looked upon the face of Christ as He stood before Pilate in Munkácsy's masterpiece. It is said that the great Hungarian artist finished the entire painting, save the face of Jesus, and then spent the whole night in prayer, and coming out he painted such a face that thousands have wept before it.—William Edward Biederwolf, in *Frozen Assets*.

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GOD FOR US

Romans 8:31

1. Loved by the Father (II Thess. 2:16).
 2. Blessed by the Father (Eph. 1:3).
 3. Chosen by the Father (Eph. 1:4).
 4. Predestinated by the Father (Eph. 1:5).
 5. Drawn by the Father (John 6:44).
 6. Begotten by the Father (I Pet. 1:3).
 7. Delivered by the Father (Col. 1:13).
- J.S. FS.

THE SHADOW AND THE SUBSTANCE

I. Burnt Offering:

Shadow (Lev. 1:3-10); Substance (Phil. 2:8).

II. Meal Offering:

Shadow (Lev. 2:1-3); Substance (Matt. 1:23; I Tim. 3:16).

III. Peace Offering:

Shadow (Lev. 3:1-5); Substance (Eph. 2:14-16; Col. 1:20).

IV. Sin Offering:

Shadow (Lev. 4:3-12); Substance (Rom. 5:6-8; II Cor. 5:21).

V. Trespass Offering:

Shadow (Lev. 5:14-19); Substance (I Pet. 2:24; I John 3:5).—William J. Morrison.

SEVEN WORDS FOR THE CHILD OF GOD

1. Come (Isa. 1:18; 55:1; Matt. 11:28; John 6:35; 7:37).
2. Learn (John 6:45; Matt. 11:29; Rom. 15:4).
3. Follow (John 21:19, 22; Matt. 16:24; John 8:12; 10:27; 12:26; Luke 5:27, 28; Ps. 23:6).
4. Read (Josh. 1:8; I Tim. 4:13; II Tim. 3:14-17; Rev. 1:3; Neh. 8:9).
5. Pray (Luke 21:36; Eph. 6:18; Phil. 4:6; Col. 4:2).
6. Work (Mark 13:34; II Tim. 2:15; Titus 3:8; Col. 1:10; I Cor. 15:58; Eph. 4:16; Neh. 4:6, 16; Rev. 22:12).
7. Look (Phil. 3:20; Heb. 9:28; Titus 2:13; II Pet. 3:11, 12).—F. L. French.

HOW TO KNOW WE HAVE ETERNAL LIFE

1. By hearing the Word of God (John 5:24).
2. By believing in Christ the Saviour (John 6:47).
3. By seeing the Lord in faith (John 6:40).
4. By accepting God's gift of eternal life (John 10:28).
5. By the indwelling of the Holy Spirit (I John 3:24).
6. By the love of God to us (I John 4:16).
7. By believing the written Word of God (I John 5:13).

Hereby do we know that we have eternal life.

July, 1934

THE GOD-CENTERED MAN

II Chronicles 26:5-16

He enjoys:

1. Temporal Prosperity (v. 5).
 2. Perpetual Victory (vv. 6, 7).
 3. Far-reaching Influence (vv. 6, 15).
 4. Increasing Strength (v. 8).
 5. Is Far-sighted (vv. 9, 10).
 6. Has Loyal Supporters (vv. 11-13).
 7. Is Marvelously Helped (vv. 14, 15).
- G. J. Comber, in *The Witness*.

FOUR PRECIOUS THINGS

Psalms 40:1-3

1. Salvation—"He brought me up also out of an horrible pit, out of the miry clay" (cf. Ps. 69:2).
2. Security—"and set my feet upon a rock, and established my goings" (cf. I Pet. 1:5).
3. Singing—"And he hath put a new song in my mouth, even praise unto our God" (cf. Ps. 22:21, 22).
4. Shining—"many shall see it, and fear, and shall trust in the Lord" (cf. Ps. 22:27-31).—S. Turner.

THREE MARKS OF THE CHRISTIAN Set Forth Under Three Different Aspects

Matthew 5:13-16

I. The Salt of the Earth.

1. It preserves.
2. It seasons.
3. It freshens that with which it comes into contact.

II. The Light of the World.

1. It gives light.
2. It enlightens.
3. It exposes evil.

III. A City Set on a Hill.

1. It is seen by all.
2. It is a landmark, a guide.
3. It cannot be moved.—V. E. R.

THE RESURRECTION OF CHRIST

1. Proclaims an accepted sacrifice.
2. Endows the Church with a living Saviour.
3. Crowns human nature with a divine head forever.
4. Through it the Father secures the salvation and sanctification of sinners,
 - (1) As affording the great assurance of justification.
 - (2) Through a risen and living Saviour we are regenerated.
 - (3) As affording the great type of spiritual existence.
 - (4) As the great incentive to morality.
 - (5) As providing an atmosphere of consecration over the believer's time.
5. Throws welcome light upon the doctrine of "the last things."—R. McCheyne Edgar.

SPECIFIC CHRISTIAN DUTIES

Ephesians 6:1-9

1. The believers' duties as Children (vv. 1-3).
2. The believers' duties as Parents (v. 4).
3. The believers' duties as Servants (vv. 5-8).
4. The believers' duties as Masters (v. 9).—Neil Pease.

WHO IS A GOOD CITIZEN?

Romans 13:1-14

1. The Good Citizen is Government-supporting. "Be in subjection."
2. The Good Citizen is God-honoring. "There is no power but of God."
3. The Good Citizen is Law-abiding. "Do that which is good."
4. The Good Citizen is Ruler-praised. "Thou shalt have praise."
5. The Good Citizen is Conscience-heeding. "For conscience's sake."
6. The Good Citizen is Tax-paying. "Ye pay tribute."
7. The Good Citizen is Debt-paying. "Owe no man anything."
8. The Good Citizen is Neighbor-loving. "Thou shalt love thy neighbor as thyself."
9. The Good Citizen is Well-behaved. "Walk becomingly."
10. The Good Citizen is Christ-clothed. "Put ye on the Lord Jesus Christ."

—H. C. Moore.

"FOR GOD AND COUNTRY"

Introduction: President Coolidge's Proclamation of 1924 to offset communistic propaganda in the United States.

I. The Work of the Communist Party. (Printed propaganda easily obtained; see J. M. Panton's *Mystery of Iniquity*.)

1. They seek to destroy government and establish dictatorship.
2. They seek to abolish all religion, our present school system, and the home. They say, "Religion is the opiate of the people," and their rally cry is, "We have abolished God!"

II. How Stem the Flood of Atheism and Treason?

1. Promote patriotism.
2. Fight for civic righteousness.
3. Work for Bible revival.
4. Pray for peace in the face of world war.

III. Review the Story, *The Man Without a Country*. How we would feel without a country governed by God-fearing men, without the protecting shelter of a home; grave probabilities face us at the present.

IV. Closing Appeal.

1. The man without God.
2. The man without a country never came home.
3. The man without God is never going home!

—Albert S. Reitz.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE MEASURE OF A MAN

The Lord stood upon a wall with a plumbline in his hand.—Amos 7:7.



- 100%—Rejoicing with God.
- 90%—Reaching out for others.
- 80%—Rendering of stewardship.
- 70%—Readiness for service.
- 60%—Re-emphasis of life.
- 50%—Re-adjustment at the Cross.
- 40%—Realization of man's salvation.
- 30%—Redemption of man's soul.
- 20%—Responsibility of man.
- 10%—Recognition of God.

How does your life measure up in its relation to God?

What is your percentage of attainment?
—John Compton Ball.

Love is the greatest thing that God can give us: for Himself is Love; and it is the greatest thing we can give to God: for it will give ourselves, and carry with it all that is ours.—Jeremy Taylor.

SATAN'S LULLABY

Acts 24:24, 25

1. The Preacher: Paul.
2. The Persons: Felix and Drusilla.
3. The Presentation of Truth: Paul "reasoned."
4. The Power of the Message: Felix "trembled."
5. The Peril of Knowing: Heard him concerning the faith in Christ.
6. The Procrastination: "Go thy way for this time."—Charles Colas.

LESSONS FROM THE LIFE OF LOT

I. What He Did:

1. He looked—"Lot lifted up his eyes" (Gen. 13:10).
2. He chose—"Lot chose . . . all the plain" (Gen. 13:11).
3. He journeyed—"Lot journeyed east" (Gen. 13:11).
4. He pitched—"his tent toward Sodom" (Gen. 13:12).
5. He lingered—"while he lingered" (Gen. 19:16).

II. What He Lost:

1. His testimony—"seemed as one that mocked" (Gen. 19:14).
2. His wife—"a pillar of salt" (Gen. 19:26).
3. His communion—no communion in Sodom!
4. His property—went in rich, came out poor.
5. Nearly lost his life—was urged to leave (Gen. 19:22).—W. G. Heslop.

JONAH

Introduction: Some evidences as to the historicity of the person of Jonah and the authority of this book.

I. Jonah's Call (1:1, 2).

1. Called by whom?
2. For what purpose?
3. In what way?
4. God calls His messengers today.

II. Jonah's Disobedience (1:3).

1. Why he disobeyed.
2. What he met as a result of his disobedience.

III. Jonah's Punishment (1:4-17).

1. Jonah thought it a small matter to disobey.
2. Difficult to run away from God.
3. Lessons Jonah learned from this experience.

IV. Jonah's Prayer (2:1-10).

1. The circumstances.
2. The character.
3. The consequences.

V. Jonah's Recommission (3:1-3).

1. The grace of God revealed.
2. The obedience of Jonah.

VI. Jonah's Evangelism (3:4-10).

1. Its origin.
2. Its nature.
3. The result of his message.

VII. Jonah's Displeasure (4:1-11).

1. Why he was displeased.
2. God's lesson for him.—H. G. Rodine.

WORKING FAITH

I have prayed for thee, that thy faith fail not.—Luke 22:32.

Christian, take good care of thy faith, for recollect that *faith is the only means whereby thou canst obtain blessings*. Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes.

Faith is the telegraphic wire which links earth to heaven, on which God's messages of love fly so fast that before we call He answers, and while we are yet speaking He hears us. But if that telegraphic wire of faith be snapped, how can we obtain the promise?

Am I in trouble? I can obtain help for trouble by faith. Am I beaten about by the enemy? My soul on its dear Refuge leans by faith. But take faith away, then in vain I call to God. There is no other road betwixt my soul and heaven. Blockade the road, and how can I communicate with the Great King?

Faith links me with Divinity. Faith clothes me with the power of Jehovah. Faith insures every attribute of God in my defense. It helps me to defy the hosts of hell. It makes me march triumphant over the necks of my enemies. But without faith how can I receive anything from the Lord?

Oh, then, Christian, watch well thy faith. "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).
—C. H. Spurgeon.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it.—Mark Guy Pearse.

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SOME OF GOD'S "SURELYS"

In various parts of the Bible some great passage is prefaced by "Surely." We come across this great word on the first and last pages of the Bible.

"In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Can anything be plainer, could anything be more important? The scene spells death, and no amount of ingenious dodging upon the part of any of us can ever successfully escape it. It stands out a great word of divine warning.

"Surely every man walketh in a vain show" (Ps. 39:6). This is just what life in the world is, the world in which men struggle and fight one another, and degrade themselves for what are really unsatisfying shadows. They secure what they think are their interests by despoiling their souls.

"Surely he hath borne our griefs and carried our sorrows" (Isa. 53:4). What a gospel for those who have fallen victims to sin's seductions, that the penalty of outraged law has been borne for us, that the ravages of the world may be repaired in us, that the barrier between a God of holiness and the children of disobedience has been for ever broken down.

"Surely his salvation is nigh unto them that fear him; that glory may dwell in our land" (Ps. 85:9). How nigh, do you ask? Let Jesus tell us how nigh: "Behold I stand at the door and knock." There's just the breadth of the threshold between us and a living Christ. So close is Jesus Christ to everyone of us.

"Surely goodness and mercy shall follow me all the days of my life" (Ps. 23:6). The man who has committed his life to Jesus Christ knows only too well what the moral sins of his own life have been, and knows he cannot be the man he ought to be because of the man he has been. Our sins may pursue us, but they can never overtake the man who is following the Lord Christ. "If God be for us who can be against us?"

"Surely"—again on the very last page of the Bible is the word of our blessed Lord in the glory. "Surely," saith He, "I come quickly" (Rev. 22:20). If that be true, in spite of everything we see and feel, we are moving not toward the midnight, but toward the morning; not toward the world crisis, but toward a crown of rejoicing; not toward the breaking down of everything, but toward a taking up of those who are united to Him in faith and in love; not toward chaos and confusion, but toward the vindication of faith, hope, and love, in the coronation of Jesus Christ as the universal Prince of Peace; not toward the wilderness, but we move toward the city of God. "Surely I come quickly," and in spite of every difficulty and every threatened cloud we can cling to this great "surely" and find assurance and hope.

These are the things to which the Holy Ghost bears witness. See them that you refuse not Him that speaketh, for these things are vital truth.—J. Stuart Holden.

"If you don't know whether you are on your head or your heels, get on your knees," reads a notice outside the Carver Street Wesleyan Chapel, Sheffield, England,

BIBLICAL SUPERLATIVES

- I. The Greatest Word—God (Gen. 1:1).
- II. The Sweetest Word—Love (I Cor. 13:1).
- III. The Tenderest Word—Come (Matt. 11:28).
- IV. The Longest Word—Eternity (Isa. 57:15).
- V. The Shortest Word—Now (II Cor. 6:2).—Henry Hepburn.

CHARACTERISTICS OF THE HIDDEN PRAYER LIFE

As Found in Matthew 6

1. It is prayer with no thought of what others think (v. 5).
2. It is prayer shut in with God, whether in private or public worship (v. 6).
3. It is prayer, not so much of language as of heart (v. 7).
4. It is prayer which is sure of response and reward (v. 6).
5. It is prayer definite and to the point—"after this manner . . . pray ye" (vv. 9-13).
6. It is prayer to a Father who will respond to every real need (v. 8).
7. It is prayer in the spirit of forgiving love (vv. 14, 15).—Author Unknown.

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The Greek New Testament League

(International)

LAKE FOREST, ILLINOIS, U. S. A.

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Harry W. Vom Bruch recently closed a campaign in the First United Brethren Church of Indianapolis, Ind., after which he conducted meetings in "Preacher Paul's Tabernacle," Columbus, Ohio.

Paul and Mrs. Hutchens closed a series of meetings May 27 at Dannebrog, Neb., with the Danish Baptist Church, Wm. Tilman, pastor. It was a gracious occasion with unusual power and blessing. Following the campaign at Dannebrog, Mr. Hutchens gave his stereopticon address in Central Baptist Church, Sioux Falls, S. D.

Earl Edwards is engaged in a tent campaign at Hatsboro, Pa., during June, July, and August, with the exception of one week when he is to speak at Ardmore, Pa. He held revivals this past winter at Riverside, N. J.; Pemberton, N. J., and in the Central North Broad Street Presbyterian Church of Philadelphia.

The Farrar Brothers Evangelistic Party report that forty-eight responded to the first day's invitation in their campaign in May in the United Brethren Church, Kernman, Calif., J. Sherrill, pastor. The closing service registered 35 additions to the church. Several are planning on entering the Institute soon as students as a result of the meetings.

J. W. Troy writes, "I closed a campaign May 22 with the First Methodist Episcopal Church of Camden, N. J. God graciously poured out of His Spirit and as a result many precious souls came over to the Lord's side. The altar was crowded with penitents. Dr. and Mrs. Yard gave splendid assistance. On May 15, the Collingswood, N. J., revival came to a glorious close with 116 at the altar. It was blessed to have the help of Charles Burkett during this campaign in his home church."

W. B. Young Evangelistic Party continued an extra week in the tent meeting at Ardmore, Okla. As a result there were 75 definite conversions and scores dedicated their lives to Christian service. One of the outstanding victories in this campaign was the conversion of a federal officer. Pray for this man that his influence may count for Jesus Christ.

John H. Cassidy closed an engagement the first of May in the Calvary Church of the Brethren in Los Angeles, Calif., Dr. A. H. Ackley, pastor. The auditorium was filled each night including Saturday. Dr. Ackley lead the singing. There were 82 who accepted Christ as Saviour.

James Ostema reports a three day Bible conference in April in the First Baptist Church, Kingman, Kan., followed by a three weeks meeting in the Baptist Church, Pleasanton, Kan., A. R. Fraiser, pastor.

Horace F. Erwin, evangelistic singer, of Marcelina, Mo., assisted pastors of four churches of Great Bend, Mo., in a union campaign during April. The pastors did the preaching. Through visitation evangelism and afternoon Bible study periods and song services in the evening, Mr. Erwin rendered able assistance in the upbuilding of the churches.

Gerald E. and Mrs. Bonney, "The Bonney Workers," recently conducted campaigns for the First Methodist Episcopal Church in Brookville, Pa., and the Epworth Methodist Episcopal Church in New Castle, Pa.

Christopher J. Balfe (Lucky Baldwin), chaplain at the Bridewell Jail, Chicago, spent Sunday, May 6, at the Mount Olive Missionary Church, Peoria, Ill., of which W. H. Lugibike is pastor. He spoke at the church morning and evening to a full house. In the afternoon a service was held at the Majestic Theater, which was comfortably filled.

Violet Heefner and Anna Sudenga report 25 decisions for Christ in the eight-day campaign April 22-29 at Marne, Iowa, Methodist Protestant Church, Raymond H. Kettell, pastor.

J. C. Sisemore, pastor of the Tabernacle Baptist Church, Amarillo, Tex., did the preaching in a great meeting April 15-29 with the First Baptist Church, Portales, N. M., J. G. Chapman, pastor. Large crowds attended. There were 121 decisions in one Sunday morning service and a total of 168 decisions during the meeting. Thirty-five young people consecrated themselves to the Lord for special service.

Guy Green conducted meetings in May in the First Methodist Episcopal Church, Marysville, Kan. Francis M. Buck, pastor, received 27 into the church, Sunday, May 6, as the result of the meetings. A campaign conducted May 9-20 by Mr. Green in the First Presbyterian Church, Seymour, Tex., resulted in 20 additions to the church.

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Paul and Mrs. White, "The Musical Whites," assisted George T. Stephens and party in a six-weeks union tabernacle meeting in Parkersburg, W. Va., which closed May 27. The Whites were in charge of the young peoples' and children's work and assisted in the musical programs. E. Powell Lee, of Atlanta, Ga., was musical director, and A. R. Lytle, of Winona Lake, Ind., the business manager. This campaign was the most stirring meeting ever held in Parkersburg. A city-wide visitation was conducted, resulting in the salvation of many, and the bringing into the local churches those who had recently moved to the city from other points.

Oscar Lowry closed a very successful campaign May 7 in the First Baptist Church, Creston, Iowa. Pastor Ronald R. Kratz said, "The meetings were the most successful of any that I have ever participated in. There were 37 who professed conversion or restoration. Six young people consecrated their lives to Christian service and are now making preparation for training. The members of the church have moved toward a more consecrated life. There were 24 who pledged themselves to become tithers. Family altars that had long since been abandoned have been re-erected."

Moody Bible Institute Monthly

Joseph T. Larson conducted a meeting April 29-May 6 in Emmanuel Tabernacle, Seattle, Wash. A few souls came to Christ and about forty reconsecrations were reported. Mr. Larson conducted meetings May 8-20 in the Swedish Mission Church, Bellingham, Wash. The Young People's Society was reorganized again during the series.

O. W. Stucky conducted a two weeks campaign April 22 to May 6 in the Baptist Church, La Salle, Ill. The campaign was considered a great success by Pastor P. B. Chenault and the members of the church. There were 53 who made public profession of their faith in Christ. Others rededicated their lives to the Lord. The Bible reading feature of the campaign was the most successful the Stucky party have experienced. During the two weeks the congregation read 28,428 chapters. The greatest number of Bibles brought to any one service was 258. May 13-27 Mr. Stucky conducted a campaign in the South 27th Street Church, Battle Creek, Mich., E. J. Parsons, pastor. Mr. Stucky writes, "During this period we had the joy of seeing 79 take a definite stand for Christ. The presence of Bibles grew from 17 on the opening night to 53 in the closing service, the chapters read from 64 to 1,056. We wish to thank the MONTHLY readers for their interest in the work to which the Lord has called us, and covet their continued prayers that God might use us mightily."

A. H. Leaman conducted a two weeks campaign in May in the Mennonite Church, Cullom, Ill. Large crowds came to hear Mr. Leaman preach the Word. A mass meeting for men was held Sunday afternoon, May 6, and another similar meeting for women on Friday, May 11. These meetings were largely attended with a fine spirit of co-operation and interest. J. W. Davis, pastor, assisted while ministers of the community and surrounding towns attended with their congregations and contributed to the success of the meetings. A number of persons were won to Christ, and many reconsecrations of lives to service of the Master were reported. The congregation was revived and spiritually uplifted. Mr. Leaman also held meetings in May in the Advent Christian Church, Mendota, Ill. The church was edified and blessed, and many reconsecrated their lives to the Lord. Arthur and Mrs. Harms, of Minonk, Ill., had charge of the music.

Ray and Mrs. Osterhouse conducted meetings in May in Cleveland, Willoughby, Newman, Robertsville, Masillon, Canton, and Salem, Ohio; also Ellwood City, Appola, Philadelphia, and Morrisville, Pa.; Washington, D. C., Atlantic City, N. J., and Afton and Rochester, N. Y. They also broadcasted from WJAY and WHBC.

Sylvester Sanford conducted a two weeks revival the first of May in the United Brethren Church, Ollie, Mont. There were 18 conversions. The pastor of the Lutheran Church dismissed services in favor of the meetings. The entire town was stirred by the campaign. Mr. Sanford's next meeting was in Carlyle, Mont., with the United Brethren and Lu-

theran Churches. There were 84 decisions for Christ reported.

The Evangel Male Quartet assisted Henry E. Burke in a revival campaign May 1-28 in the First Baptist Church of Austin, Minn. In addition to the music work the quartet members assisted in the young people's and children's work. The conversions during the campaign numbered over 100. During June The Quartet again had charge of the music work of the First Baptist Church of Pontiac, Mich., H. H. Savage, pastor. Concerts were given in Adrian, Port Huron, Leonard, Charlotte, and Perry, Mich.

The Odosagih Bible Conference, Machias, N. Y., will convene July 29 to August 12 at the Conference Grove on Lime Lake. The conference for the past twelve years has presented the fundamental truths of God's Word especially to people from New York, Pennsylvania, and Ohio. Many young people have consecrated their lives to God during the sessions. Some of them are now in active Christian service.

NEW YORK CONFERENCE

The Institute held its annual Interdenominational Bible Conference May 13-20, in Calvary Baptist Church, New York City, Dr. Will H. Houghton, pastor. Dr. Gray was assisted by Max I. Reich, Dr. B. B. Sutcliffe, and T. J. and Mrs. Bittikofer. The chorister and large choir of the church also rendered splendid assistance. The arrangement of details was in the hand of Ray E. Bomboy. The evening sessions were given to the teaching of the prophetic Scriptures, Mr. Reich dealing with the Jew, Dr. Sutcliffe the Church, and Dr. Gray the nations. In the afternoon Bible Study hours, Dr. Sutcliffe and Dr. Gray alternated with studies in the books of Job and Hebrews. The music was an inspirational feature at each service, but especially in the evenings, when large congregations assembled early to take part in it. The attendance was uniformly good and the spiritual interest animated, the evangelical note being heard throughout the whole week and with encouraging results. An unusual feature of the week was a luncheon of a Christian Men's Fellowship on Monday, May 14, when there were present sixty-six business and professional men who were together for an hour and a half, the largest meeting but one in the history of the organization. Mr. Bittikofer led them in stirring songs, and Dr. Gray gave a brief address on "The Contemporary Evidence of the Credibility of the Bible."

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Harry McCormick Lintz held a fifteen days meeting May 6-20, in the West Nashville Presbyterian Church, Nashville, Tenn., Forest J. Garman, pastor. There were 16 professed conversion, 12 backsliders restored, 70 who made a consecration of their lives, while 20 offered themselves for full time service if the Lord opened the way. Mr. Garman writes: "Mr. Lintz is a faithful and courageous preacher, and did us much good."

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Dr. Henry Ostrom conducted meetings May 20 to June 3 in the Kidron Tabernacle, Dalton, Ohio, A. W. Sommer, pastor.

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GENERAL CONFERENCE

July 27-August 5

Speakers: Dr. H. A. Ironside, director and speaker. Dr. Will H. Houghton, Dr. A. Z. Conrad, Dr. Lewis Sperry Chafer, Dr. R. R. Fritsch, Capt. Reginald Wallace, Mrs. Grace Livingston Hill, Mrs. Volney P. Kinne, Miss Frances Bennett, Mr. and Mrs. George Edstrom and other singers and missionaries.

YOUNG PEOPLE'S CONFERENCE

July 2-8

Directed by Dr. Roy T. Brumbaugh, assisted by Rev. Harold S. Laird, Rev. Harold T. Commons, Mr. Charles Burkett and others.

Send registrations and write for particulars to Miss Katharine Richards, Sec'y., First and Central Presbyterian Church, Wilmington, Del.

THE CHRISTIAN EDUCATION INSTITUTE

July 8-15

Rev. C. H. Benson and Rev. D. A. Noble, will conduct ELEMENTARY TRAINING COURSE of the Evangelical Teacher Training Association. Certificates of credit for Sunday School teacher's diploma will be awarded. Popular addresses for Sunday School workers each evening.

MINISTERIAL BIBLE INSTITUTE

July 16-26

Speakers will be Dr. H. Frammer Smith, who will direct the Institute, and Dr. Henry Ostrom and Max I. Reich.

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Max I. Reich held a series of meetings May 2-6 in the First Presbyterian Church, Carbondale, Pa., Dr. Samuel Turner Foster, pastor, and in the York School of the Bible, York, Pa., May 7-8. He was also speaker May 9-11 at the Buffalo Bible Conference in the First Baptist Church, and at the New York Bible Conference in the Calvary Baptist Church, May 13-19.

Dr. John C. Page held a series of meetings May 1-6 in the Union Gospel Mission, Seattle, Wash., F. O. Peterson, superintendent; also May 7-19, in the Union Gospel Mission, Portland, Ore., E. S. Gerig, superintendent. Dr. Page held meetings May 22-27 in the First Presbyterian Church, Bend, Ore., where 3 professed conversion, 6 consecrated their lives to the Lord, and 3 offered themselves for full time service if the Lord opens the way.

A conference was conducted May 6-11 by the Moody Bible Institute in the First Baptist Church of Buffalo, N. Y., H. G. Hamilton, pastor. Dr. H. Frammer Smith spoke the first three days and Max I. Reich the last three days of the conference. Dr. James M. Gray addressed the closing session on Friday evening, May 11. The conference was an uplift to the Bible-loving Christians of the city, and it is the hope of the pastors to make this an annual event.

Dr. Charles F. Trumbull, editor of *The Sunday School Times*, will be the speaker each Sunday during July in the Church of the Open Door, Los Angeles, Calif., in the absence of the regular pastor, Louis T. Talbot. From July 8-15, Dr. Trumbull will be at Hollywood, Calif., First Presbyterian Church in Bible conference work; July 13-22, First Brethren Church, Long Beach, Calif., in an annual Bible Conference of the Brethren; July 22-27, Victorious Life Conference in the Church of the Open Door, Los Angeles, Calif.; August 5-12, Mount Hermon California Ministers' Conference; August 19-26, Portland, Ore., City-wide Conference of Churches under the auspices of the Union Gospel Mission.

FORTHCOMING CONFERENCES

Ben Lippen (near Asheville, N. C.): Bible and Christian Life Conferences, Aug. 4-12 and 18-26.
Beulah Beach (O.) Missionary Convention and Bible Conference (Christian and Missy. Alliance), July 27-Aug. 5.
Bible School Park (N. Y.) Bible Conference, July 19-29.
Big Bear Lake (Calif.) Bible Conference, July 1-29.
Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N. Y., June 11-Aug. 27.
Canadian Keswick Conference, June 30-July 7. (Dates for additional Bible teaching periods announced later.)
Cedar Lake (Ind.) Summer Gatherings:
Opening Week, July 1-8.
Swedish Mission Covenant, July 9-15.
Swedish Free Church, July 16-22.
Young People's Fundamental Fellowship, July 23-29.
Christian Business Men's Committee, July 30-Aug. 5.
Gideons' Day, Aug. 12.
Brethren Young People, Aug. 18 and 19.
Moody Bible Institute, Aug. 20-26.
Illinois Christian Fundamental Ministers' Association, Aug. 27-Sept. 3.
Cooperstown (No. Dak.) Bible Conference, June 19-July 5.
Erieside (Willoughby, O.) Conferences:
Conference for Girls and Women, July 7-16.
General Conference, July 20-29.

Conference for Boys and Young Men, Aug. 4-13.
Conference for Young Business Women, Sept. 1-3.
Findley Lake (N. Y.) Bible Conference, July 30-Aug. 5.
Gideons' International Convention, Detroit, Mich., July 19-22.
Grove City (Pa.) Bible School, July 29-Aug. 4.
Gull Lake (Mich.) Bible Conferences:
June 30-July 7 (H. A. Ironside).
July 7-14 (Paul Rood).
July 14-21 (Isaac Page).
July 21-28 (A. H. Stewart).
July 28-Aug. 4 (M. R. DeHaan).
Aug. 4-11 (J. E. Conant).
Aug. 11-19 (Walter L. Wilson).
Hephzibah House Conferences on Spiritual Life and Service (at Monterey, Mass.): June 30-July 2; July 20-22; Aug. 10-12; Sept. 1-3.
Lak Harbor (Muskegon, Mich.) Conferences June 3-Sept. 9.
Lake Odessa (Mich.) Bible Conference, June 29-July 8.
Medicine Lake (Minn.) Bible Camp, July 30-Aug. 12.
Montreat (N. C.) Summer Gatherings:
General Missions Conference, Aug. 1-12.
Men's Work Conference, Aug. 14-16.
Bible Conference, Aug. 16-26.
Pastors' Week, Aug. 19-26.
Ministers' Forum, Aug. 20-24.
Montrose (Pa.) Summer Gatherings:
Young People's Conference, July 2-8.
Christian Education Institute, July 9-15.
Ministerial Institute, July 16-26.
General Conference, July 27-Aug. 5.
Prophetic Conference, Aug. 6-12.
Mount Gretna (Pa.) Bible Conference, Aug. 26-Sept. 3.
Mount Hermon California Summer Conferences:
Young People's Week of Methodist Episcopal Church South, June 25-July 1.
Lutheran Bible Institute Convention, Swedish Evangelical Mission Conference, July 6-15.
Mt. Hermon's Young People's Week, July 16-22.
The Brethren Conference, July 20-27.
19th Annual Christian Endeavor Conference, Danish-Norwegian Conference, July 27-Aug. 3.
Minister's Week and Victorious Life Conference, Aug. 5-12.
Independent Baptist Conference, Aug. 6-12.
Golden Gate Christian Endeavor Conference, Melrose Baptist Young People's Conference, Sept. 1-3.
New England Fellowship Gatherings:
Bible Conference, Richmond, Me., July 17-22.
Bible Conference, Northport, Me., July 20-29.
General Conference, Rumney, N. H., Aug. 12-26.
Northfield (East Northfield, Mass.) Summer Conferences:
Girls' Conference, June 25-July 3.
Missionary Conference, July 6-14.
Conference of Religious Education, July 17-28.
General Conference, Aug. 1-12.
Christian Endeavor Conference, Aug. 13-20.
Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3.
Old Orchard (Me.) Christian and Missionary Alliance Convention, Aug. 3-12.
Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-19.
Stony Brook (L. I., N. Y.) Gatherings:
Revelation Conference, July 28-Aug. 4.
Interdenominational Young People's Conference, Aug. 4-11.
Prophetic Conference, Aug. 11-18.
General Bible Conference, Aug. 18-Sept. 3.
Victorious Life Conferences, Keswick Grove, N. J.:
July Fourth Get-Together, July 3 and 4.
Young People's Conference, July 7-15.
General Conference, July 21-29.
General Conference, Aug. 4-12.
Young People's Conference, Aug. 18-26.
Labor Day Conference, Aug. 31-Sept. 3.
Winona Bible Conference, Winona Lake, Ind., Aug. 12-26.

FUTURE ENGAGEMENTS

Harry O. Anderson—June 13-July 1, Des Moines, Ia.; July 8-22, Minden, La.; July 29-Aug. 12, Shreveport, La.; Aug. 29-Sept. 2, South Gate, Calif.; Sept. 16-30, Long Beach, Calif.; Oct. 7-21, Pasadena, Calif.; Oct. 28-Nov. 11, Bakersfield, Calif.; Nov. 18-Dec. 2, Taft, Calif.; Jan. 6-20, 1935, Van Nuys, Calif.; Jan. 27-Feb. 10, Los Angeles, Calif.
Harry Beckman—June, Lawton, Mich.; July, Marcellus, Mich.
"The Bonney Workers"—June 10-24, Wichita, Kans.; June 27-July 13, Cordell, Okla.; Aug. 10-20, Crystal Springs Camp Meeting, Bedford County, Pa.; Oct. 14-30, Bellefonte, Pa.
Evangel Male Quartet—June 11-30, Chicago.
The Farrar Evangelistic Party—June 3-July 1, Sanger, Calif.
C. William Harris Evangelistic Party—June, Auburn, N. Y.; July, Scranton, Pa.; August, Greenville, Ill.

(Continued on page 537)

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Crucifying Christ in Our Colleges

Editorial Book Review

Christianity has been the great sponsor of education. Of the first one hundred and eight colleges in America one hundred and six were established by the Church. It seems almost inconceivable, then, that there should be discovered in our educational institutions subtle agencies undermining the Christian faith and breaking down the moral stamina of their students.

But such is the case. Dan Gilbert, a college student, with the collaboration of colleagues in four state universities, gives us the facts—specific cases of young men and women sent to universities only to lose their faith and enter a life of debauchery and crime, in some cases ending in the penitentiary or suicide.

It is distressing that for many students today "a college education has meant an applied course in immorality." The author quotes the statement of a former warden of a large penitentiary. "In all penal history there is no precedent to the present state of affairs whereby young men by the scores are interrupted in the midst of their university work to serve prison terms for crimes committed while attaining a college education."

The purpose of this book is to unmask the "Pied Piper," to the tune of "whose seductive strains vast throngs have danced" and are dancing in blind and riotous revelry. To the hell on earth which awaits his followers, "the Pied Piper is the ubiquitous antichrist, anti-God, anti-Bible, anti-moral professor." He may not be recognized as such because he is virtuoso at dissimulation. He promenades as an intellectual and enlightened man who speaks with an omniscience not given to the "poor deluded parents" of the students or "the benighted barbarians who wrote the Bible."

The instances of faith-wreckage and character-destruction at state universities related in this book are not isolated cases, but representative examples of occurrences frequent in the majority of our tax-supporting universities. To those who doubt, the author says, "Go into your state university and investigate the teachings prevalent therein, read the textbooks and reference books which students are assigned for study, find out from the students what professors teach in their lectures, then investigate the immorality practiced by students as a result of the anti-moral and anti-religious things they are taught."

And sure enough when we step into the library of the university we find the following books on the shelves to support the atheistic, immoral instruction of the professor:

Favorable to evolution 83, opposed to evolution 0.

Supporting atheistic evolution 29, supporting theistic evolution 3.

Discrediting inspiration of Bible 42, supporting divine inspiration 0.

Denying the deity of Christ 12, recognizing the deity of Christ 0.

Condemning Christianity 17, commending Christianity 1.

Anti-religious educators do not tolerate Christian evidence to "prejudice" the minds of the students. At the first lecture the "Pied Piper professor" announces:

"All students taking this course will find it necessary from the outset, to discard any and all orthodox religious beliefs which they have been brought up to revere . . . Evolution is an established fact and it goes without saying, then, that you will have to eradicate from your minds all notions contradictory to evolution, particularly the Babylonian myth of creation embodied in the Bible."

To substantiate these assertions the teacher directs his students to the collateral reading of the library, which is calculated to prove beyond a doubt that there is only one side to the question. To be "intellectually honest" the student is gradually brought to feel that he must either surrender his religious conviction or leave the university. Should he venture to openly differ with the professor, he will be shamed out of his "ancient ignorance" by well worded ridicule. A protest that evolution is not a proved scientific fact will be met by the sally:

"Won't somebody take pity on this poor antediluvian and inform him that God is dead? Go down to the Bible Belt where you will be at home among the hill-billies who believe such unscientific rot."

If ridicule will not discourage an incorrigible Christian, the professor will go a step farther and "grade the student in proportion to the agreement or disagreement with the instructor's own beliefs." Students are even penalized with low grades if they refuse to renounce their Christian faith. The usual method of accomplishing this is by questions which touch upon the validity of the Christian religion. If the student does not answer the question to indicate his disbelief in the particular religious doctrine in dispute, the answer is marked wrong. One professor went so far as to say, "You can never expect to get through this course until you learn that evolution is a proved scientific fact."

The author dedicates his book to Lennon A. Tatum and Alphonse Pichard, the men who in leading the fight against Freudianism and other insidious teaching in the Florida State College were indicted on

the ground that they sent obscene matter through the mails! The matter in question was a pamphlet made up largely of quotations from textbooks used in the school in which Mr. Tatum's daughter was enrolled. Mr. Tatum's investigation also revealed that there were no books in the college library to refute the teachings of the textbooks to which he objected.

260 pages. 7¼ x 5¼ inches. Alexander Dulfer Printing Company, 853 Howard Street, San Francisco. \$1.25.

The Boys Play Soldiers, by James Black.

An interesting imaginative story with a setting of Palestinian travel in Jesus's day. For boys and girls of the early teens.

39 pages. 7½x5 inches. Fleming H. Revell Company, New York. J. E. C.

Deep Snow, by C. Kuipers.

This piece of fiction has as its aim the portrayal of the character and life of the Indians of the Southwest. The reading of this book gives an insight into the life and thought of our first Americans. It has a special value in its light upon the social, economic, and religious life of the Indians. Those who contemplate missionary work among these needy people will be helped to a true perspective of their task by the reading of this book.

152 pages. 7½x5½ inches. Zondervan Publishing House, Grand Rapids, Mich. Paper, 60 cents; cloth \$1.00. P. B. F.

His Mother's Book, by E. Everett Green.

An orphan boy found himself alone in the world, his sole possession being his mother's Bible. It was used not only to mould his own life but the lives of many others with whom he came in contact.

7½x5 inches, cloth binding, 192 pages. Honour Series. Pickering & Inglis, London, Glasgow, and Edinburgh. 50 cents. D. L. F.

Mr. Digweed and Mr. Lumb, by Eden Phillpotts.

From various angles this story will command wide reading. Merely as a detective tale it is uncommonly ingenious and sustains one's interest up to the totally unexpected climax. But it is also a study of criminology, the psychology of the underworld, and the best methods of police activity. Incidentally a woman's intuition coupled with a church organist's powers of logical deduction are vindicated in the outcome, like composing a fugue.

249 pages. 7½x5 inches. Macmillan Company, New York. \$2.00. H. E. S.

The Rosetta Stone, by Sir E. A. Wallis Budge, M.A., Litt.D.

Many of our readers have known for some time about the Rosetta Stone, from which we learned the hieroglyphic language of Egypt. This book is not only a description and a history of the stone itself, but also of the romance and labor in deciphering its contents. The treatise appears to be exhaustive, and from the contents of the writing upon the stone we also learn much of the religious, governmental, and other facts about Egypt during an interesting period of its history. The twenty-three plates add much to the popular value of the book. There is also a complete index.

325 pages. 8¼x5½ inches. The Religious Tract Society, London. G. S.

Nancy Owlett, by Eden Phillpotts.

A charming tale of three men and a maid living in the Dartmoor part of England late in the eighteenth century, a time of rude manners, swift justice, and little education for women folk. Complications such as often arise today seem not out of harmony with a very different setting, and the author no doubt found as much pleasure in their untangling as we do in his account of it. The two finest characters enlist our immediate interest and the rest are well drawn. Eight illustrations in color enhance the story.

262 pages. 8x6 inches. Macmillan Company, New York. \$2.50. H. E. S.

The Conquest of Christine, by Jeanie Ferry.

A beautiful Christian woman comes into the home of Christine as her stepmother. The mother takes up the ordinary duties of the home, duties that Christine did not think worth while. Christine dreamed of being a heroine and of doing some great deed and ever shirked the ones the Lord had put in her path. The story is of the winning of Christine to the Lord after she had passed many fiery trials. A good practical work for teen-age girls.

7½x5 inches, cloth binding, 224 pages. Royal Road Series. John Ritchie, Ltd., Publishers of Christian Literature, Kilmarnock. 75 cents. D. L. F.

The Castle on the Cliff, by Kathleen M. MacLeod.

Roger had been almost the sole companion of his grandfather for several years. He fully expected to be heir to the "Castle on the Cliff" on the death of his grandfather. Instead, the old gentleman willed it to another grandson whose twin sister and widowed mother came to live at Hapland. Roger's disappointment was keen. The story sets forth how Roger, after many sad failures, overcame his jealousy through the inspiration received from the song, "Onward Christian Soldier."

7½x5 inches, cloth binding, 96 pages. Sunshine Series. Pickering and Inglis, London, Glasgow, and Edinburgh. 35 cents. D. L. F.

Colonel Roosevelt—Private Citizen, by Earle Looker.

The rollicking good humor of the author's former book on a Rooseveltian theme, *The White House Gang*, is necessarily lacking in the present narrative, which is a serious and analytical study of TR's eagerness to be an active participant on the field in the World War. It sets forth an appraisal by people, press, and politicians, of the vehement patriot whose political triumphs were a thing of the past, and who, after many years of public service, was now only a private citizen residing in his Sagamore Hill house on Long Island. Many readers will keenly sympathize with the Old Lion's eagerness to serve his country in a way that seemed to him entirely logical and justifiable, and will understand the sense of futility and of thwarted purpose that settled upon the closing scene of his tremendously assertive career. The book is abundantly documented and indexed. Its value is in its serious and historical character.

222 pages. 8½ x 6 inches. Fleming H. Revell Company, New York. \$2.50. W. M. R.

Adventures in the Air, by Archer Wallace.

From ten to fifteen years of age boys are intensely interested in reading. Best of all they like stories of men of daring exploits.

This latest book by a writer and worker for boys is one of short, snappy biographical sketches. Each of the fourteen chapters is built around a daring and picturesque personality who made some advance in the art of flying. The last three chapters contain fascinating sketches of the achievements of Byrd and Lindbergh.

110 pages. 7½ x 5 inches. Harper and Brothers, New York. \$1.00. J. E. C.

The Mystery of Jordan Green, by Margaret R. Seebach.

"The John Rung Legacy," established to stimulate the writing of good fiction, provides at intervals prizes for the best two manuscripts submitted. The rules provide that the manuscript must be in story form, historical, educational, missionary, or on some practical aspect of Christian life; must have helpful, wholesome Christian thought; be in good literary form and popular style. In the contest announced in 1932, this work by Margaret R. Seebach was awarded the first prize.

The story, packed with excitement and abounding in eventful experiences, sustains the reader's interest. It is wholesome in quality, presenting plenty of good character study. Elements of humor and mystery run throughout.

222 pages. 8 x 5½ inches. United Lutheran Publishing House, Philadelphia. \$1.00. J. E. C.

The Queensgate Mystery, by Grace Pettman.

A girls select school housed in Queensgate Castle on the Kentish coast turns upon a point of honor. The moral delinquent is expelled and the sterling character of her "fresher" roommate is discerned. Later the heroine rescues from drowning another of her unfriendly roommates. During the latter's recovery from shock, they become friends. Now a mystery emerges, but does not develop until the summer vacation, when the two girls put out to sea in a frail boat. A dense fog suddenly envelops them, and after perilous adventure they drift into a smugglers' cave. The smugglers arrive and make them prisoners, but they escape and the aftermath is glorious. It is a strong Christian story with absorbing action and high resolve. The reading of the Bible, prayer, and the confession of Christ as Saviour—all are here in a normal, wholesome setting.

191 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents. J. R. R.

Selected Recreational Sports for Girls and Women, by Julia H. Post and Mabel J. Shirley.

Recreational activities into which one enters wholeheartedly are necessary for a healthy and vigorous life. In this book explanations and directions for the playing of eight popular games are given fully and simply. The sports treated are those which amateurs can enjoy: deck tennis, horseshoe pitching, badminton, table tennis, shuffleboard, clock golf, paddle tennis, and tetherball. Illustrations, diagrams, and instruction concerning care and sources of equipment are valuable features of the book.

132 pages. 9x6 inches. A. S. Barnes and Company, New York. \$2.00. J. E. C.

Rainbow Bridge, by Florence Cranell Means.

This interesting story for children under twelve tells of events in the lives of Haruko and Jiro, two little Japanese children who came to America from their home in Japan. The narrative is colorful and fascinating, especially for girls, and at the same time educative in its background of customs among other peoples. The spirit is especially good to help children in acquiring a sympathetic understanding and friendliness for those from other lands.

152 pages. 7½x5½ inches. Friendship Press, New York. Cloth, \$1.50; paper, 75 cents. J. E. C.

The Beloved Stranger, by Grace Livingston Hill.

This is the story of an estimable young woman of high social standing, who discovered on the eve of her wedding the duplicity of her fiancé. How she met a delicate and difficult situation with the help of the "beloved stranger," who happened to be a fine Christian young man, is graphically told by this charming writer of wholesome and helpful books for young people. The whole story is a message of cheer and encouragement for those who are called to walk strange paths.

315 pages. 7½x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00. C. H. B.

Kapoot, by Carveth Wells.

The writer, who has already won for himself a reputation by his interesting accounts of journeys in Africa, India, and Lapland, here gives us the grim yet humorous story of his experiences in Soviet Russia. Eager to be shown the advantages of life under the Five-Year Plan, for a while he and his wife permitted themselves to be royally entertained in the set-up program arranged for all visitors. When they reached Moscow their suspicions were aroused by the hotel elevator being *kapoot* (the vernacular for "out of commission"), and they decided to cut loose from the spoon-fed tourists and see Russia for themselves. Their trip took them into the Caucasus Mountains, and everywhere they found the transportation, communication, factories, farms, schools, churches, and even the rubles, *kapoot*. The author believes that if those in America who are taking such an interest in communism could be compelled to spend a month in Russia without the benefit of Intourist guidance, "ninety-nine per cent

of our drawing room Bolsheviks, especially Senators, university professors, and well-fed columnists, will come scuttling back to the United States so fast you'll not be able to see them for dust." He greatly regrets our political recognition of Russia, which gives this Godless government the right to place a Russian consul in cities all over the United States, as that consul, a communist, will be the nucleus of a soviet.

264 pages. 8x5½ inches. Robert M. McBride and Company, New York. \$2.50. C. H. B.

Sourdough Gold, by Mary Lee Davis.

Mrs. Davis has already awakened a new interest in Alaska by her graphic descriptions and entertaining experiences in *Uncle Sam's Attic* and *We Are Alaskans*. Her latest book is the log of a Yukon adventure during the Klondyke gold rush of 1898. In her interesting style she builds a fascinating narrative on a diary kept by a young doctor, who in those thrilling days took the thousand mile trip down the Yukon River in a small open boat. The reader who enjoys travel will find this book a treat, and he will probably regret with us that the doctor who shows his belief in God and the Bible, does not seem to understand its marvelous purpose and program.

351 pages. 8½x5½ inches. W. A. Wilde Company, Boston. \$3.00. C. H. B.

The Furred Flag, by Winifred Rawlings.

This fascinating book is the story of a young Christian lad in a boys' school in England. Roger, the hero of the story, has many and varied experiences and much testing, but he comes through victorious. He is the means used of God to revolutionize the lives of many of the students in the school. It is an inspiring story for boys.

7¾x5 inches, cloth binding, 96 pages. Sunshine Series. Pickering and Inglis, London, Glasgow, and Edinburgh. 35 cents. D. L. F.

The Romance of Labrador, by Sir William Grenfell, K.C.M.G., M.D., F.R.C.S.

Like the distinguished author's own life-work, this account through the centuries of the land where he has labored is of thrilling interest. From its geological formation, which is partly conjectural and in dispute among scientists, and then its earliest known races, he vividly sketches as a series of pageants the Viking visits (proved never extending south of Labrador), the "Big Four" explorers, the occupation by French and English in turn, the splendid work of Moravian missions there, the animal life in sea, on land, and in the air, the products of the soil, and in closing briefly recounts his own forty years of medical and other service for its people evidently dear to him.

Labrador nowhere stretches farther north than Scotland, and in other respects also this book will change the ideas of most readers, for it is far from being a bleak and impoverished land. Contact of its people with white men has mostly been costly and often ruinous to the former and discreditable to the latter, the only Eskimos left alive there being about a thousand, all of whom dwell on the reservations of the Moravian Brethren. We predict many will derive great pleasure from accompanying a trained scientist through his chapters, for they grow in appeal and are beautifully illustrated.

329 pages. 8x5½ inches. Macmillan Company, New York. \$4.00. H. E. S.

I Follow the Road, by Anne Byrd Payson.

A cultured society woman who lacked Sunday School background and considered churches represented dogmatism, "conventional bunkum," and unimportant opinions, suddenly became conscious of a spiritual Presence from reading *The Christ of the Indian Road*. She consulted its author for an explanation, and Dr. Jones expressed the opinion that she had become converted, but could suggest for her no book on the technique of Christian living and therefore proposed she make and record her own. Hence this book of her spiritual autobiography, which also seems a reflection on his writings.

Her technique is exclusively mental exer-

cise, almost mystical, by means of meditation on selected New Testament passages, especially gospel accounts of Christ's contacts with various individuals, and then trying to live through those scenes while watching her own mind to discover any ideas suggested thus. Certain power and breadth of sympathy resulted, yet nowhere is conviction of sin expressed or the atonement of Christ recognized, and the Holy Spirit is identified with the noblest scientific attitude. Prayers to God and to impersonal good alike obtain answers, she declares. The churches now seem better to her, but evidently do not obtain her membership or activity. She seeks to achieve Christ's ethics through philanthropy. Possibly her forms of expression cloud her meaning, but she falls far short of a definite saving faith.

210 pages. 7½x5 inches. The Abingdon Press, New York. \$1.00. H. E. S.

America Self-Contained, by Samuel Crowthor.

This book attempts to prove that we have ready to our hands all the ingredients for a perfect freedom, and must decide whether we shall deliberately control our destinies, or drift on, trying somehow to be out of world affairs and still in them. As to the former, it points out that there is scarcely one important commodity we need import. Thanks to science, we can even produce rubber synthetically. We have the inventors, the machines, the research chemists, and the materials that will enable us to compete with all nations. Therefore in the view of the author, "America now is practically self-contained and should depend upon her own resources," particularly in face of these days of international enmity and bitterness, when we can claim no friends among the nations of the earth.

340 pages. 8¼x5½ inches. Doubleday, Doran and Company, New York. J. R. R.

Kidnapping the Constitution, by Lucy W. Peabody.

This book is a protest against nullification of the constitution of the United States by the Seventy-third Congress through the Beer Bill and the repeal of the Eighteenth Amendment, which was effected through illegal conventions that were neither representative or deliberated. The author asks loyal Americans to give the facts to the people, that protests may be sent through the press, to Congress, and to the President, in whose hands this supreme law is committed for preservation, protection, and defense. She is not making an appeal for the Eighteenth Amendment, which has passed out of existence, but for the preservation of the protective law of the rule of the majority, since only 25 per cent of the voting power of the United States voted for the repeal. The writer, however, fails to take into consideration the unpleasant fact that the lamentable failure of the American people to exercise their right of franchise must be recorded as a silent declaration in favor of repeal.

110 pages. 7¼x5¼ inches. N. A. Lind-say and Company, Marblehead, Mass. Cloth, 75 cents; paper, 40 cents. C. H. B.

The Long Roll on the Rhine, by Col. E. Alexander Powell.

Germany is the center of European interest and anxiety today, and amid the many books about her now pouring from publishing houses, this volume deserves special attention because of its interesting and clear style, the author's fair and restrained discussion of both sides, and his unusual equipment for the task through long acquaintance with world affairs and his recent first-hand investigations and interviews. He believes our people and government have been persistently misinformed on the German situation.

Col. Powell finds Hitler firmly established in power with the support of an overwhelming majority and the prestige of having rescued the Reich from communism. He has strengthened and unified the government by changes Bismarck dared not attempt, but he seeks no personal grandeur. He did not order persecution of the Jews, yet must bear heavy blame for inspiring it by his doctrines, although this book shows the accounts have been exaggerated. The information given is impartial and surprising on this point and others.

Reparations, the Saar, the Polish Corridor,

propaganda in America for and against Germany, and the prospects of war in Europe are judicially treated. The author believes peace is desired by Germany and can be assured for some years by wise statesmanship all around, yet the danger is greater than in 1914. His exposition of the diplomatic tangle is most valuable and even essential if Americans are to use their international influence aright.

231 pages. 8¼ x 6 inches. Macmillan Company, New York. \$2.50. H. E. S.

Stephen Foster, America's Troubadour, by John Tasker Howard.

The author has shown diligence and persistence to a degree that proves the deep affection in which he holds the subject of his labors. The value of this outstanding work for the student of the place and development of music in America is beyond reckoning. Foster's romantic figure has attracted the mists of legend and undocumented hearsay. Mr. Howard has sifted reams of imaginings and found the probable or established facts on many moot points. Because some of the Foster melodies have served to carry gospel messages in recent years, and for other reasons, the Christian reader can but grieve that some definite and winsome spiritual influence did not capture this gentle and melodious spirit early in life. His sister, Henrietta, showed concern for his spiritual welfare, as indicated by some of her letters.

The biography proper, followed by four Appendix sections, and an especially full Index, combine in a work of deep and pathetic interest.

445 pages. 8¼x6¼ inches. Thomas Y. Crowell Company, New York. \$3.50. W. M. R.

What I Like, by William Lyon Phelps.

This well known Yale professor of English literature has selected more than a hundred and forty prose extracts as constituting his own preferences, and not an anthology or a classroom textbook. The range is wide, from the Bible's Proverbs and Apocrypha, Homer and other classics to Carlyle, Dumas, Tolstoi, and the novelists and philosophers of today. Each reader will have his own favorites and perhaps find many of them omitted here, and some will regret the brevity of those printed, though occasionally they extend through several pages, but the book affords opportunity to sample and compare the choice product of many famous writers, with illuminating comments by the editor.

718 pages. 8x5½ inches. Charles Scribner's Sons, New York. \$2.75. H. E. S.

The Jewish Passover and the Christian Lord's Supper, by Elias Newman.

This little pamphlet can be recommended most highly. Mr. Newman has been brought up in Jewish environment and knows whereof he speaks. He is also a very careful and thorough student of the Scriptures and history. The reader interested in this most important subject will be amply rewarded for the time spent in the reading and study of this little book.

20 pages. 9x7 inches. Augsburg Publishing House, Minneapolis. 15 cents. S. B.

Tanganyika and Its Future, by D. Julius Richter.

Dr. Richter, of Berlin University, is well known to all who are interested in world evangelization. He has written the most recent history of Protestant missions, and since he has been in especially close contact with Tanganyika Territory, it is fitting that he should have prepared this survey. There are eight chapters in the book and an equal number of Appendices. The former embrace these subjects: The Land and the People; The Story of Christian Missions; Roman Catholic Missions; The Growth of Islam; The Indigenous Church; Educational and Medical Work; Christian Literature and Bible Translation; The Unfinished Task. The text on Bible Translations in chapter six is contributed by Rev. R. Kilgour, D.D., of the British and Foreign Bible Society, and the maps by Dr. Henry Fowler, of the World Dominion Movement.

The Appendices include a list of missionary societies; a summary of statistics; Protestant mission work by societies and provinces; missionary occupation by tribes, and Christian

literature. It is a marvel that the field should have been covered so well in such a limited compass.

112 pages. 9¼x6¼ inches. World Dominion Press, London. \$1.00. J. R. R.

Light on the Hills, by Arthur I. Brown, M.D., C.M., F.R.C.S.E.

A new book by Dr. Brown is certain to be worth while. The times in which we live are so significant and so full of prophecies in process of fulfillment that it is fitting for Christians to take new interest in the study of this greatly important subject, but one in which expert guidance is needed. Therefore we particularly welcome inexpensive books by writers well qualified for this work, and who also may be men of prominence, like the author of the present volume. We are impressed both by his knowledge of the Scriptures and of the "times." His facts are soul-stirring, and his handling of them is conservative and sure. The themes discussed give one a fair idea of the contents: Signs in the Church, The Amazing Jew, The Nations, Preparations for the Universal Reign of the Antichrist, Antediluvian Wickedness and Unconcern. The book is a book of facts, both scriptural and current, concerning which every Christian should be informed. Only so can he have a correct understanding of the surprising trends and events of the rapidly changing present.

87 pages. 7¼x5¼ inches. Fundamental Truth Publishers, Hoytville, Ohio. 50 cents. G. S.

Twice-Born Men, by Hy. Pickering.

The editor of the *Witness* has compiled the true conversion records of one hundred well-known men in all ranks of life. These include John Calvin, John Bunyan, John Newton, William Carey, Henry Martin, Adoniram Judson, George Muller, David Livingstone, and D. L. Moody. This is a splendid book to put into the hands of pastors and teachers, not only that they may be provided with inspiring illustrations, but that they may be encouraged to persevere in their ministry for souls.

144 pages. 7¼x4¼ inches. Pickering and Inglis, London. 35 cents. C. H. B.

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This collection of prayers has been prepared for youthful believers in Christ. It contains suitable prayers for morning and evening worship, before divine service, on occasions of sickness, and before and after meals. Bible texts, the Ten Commandments, and the liturgy for the sacraments are also included.

45 pages. 6x4½ inches. Concordia Publishing House, St. Louis. 25 cents. C. H. B.

Palestine and the Jew Today in the Light of Prophecy, by Milton B. Lindberg, M.S.

This second edition is an improvement upon the first. It contains just such information concerning present conditions in Palestine that every alert Christian would do well to possess this booklet. It is attractively illustrated. As to prophecy, the author deals with prophecies already fulfilled, those in process of fulfillment, and those nearing fulfillment. Since the Jew is the key to many of the prophecies, any reliable information, such as contained in this booklet, helps us to better understand the historical significance of much that is transpiring in the world at the present time.

8½x5½ inches. Andrew J. Johnson, Los Angeles. 25 cents. G. S.

Christ's Memorial, by M. E. Dodd, D.D.

The far-reaching influence of this versatile author may be ascertained by the fact that for two years in succession he has been chosen as the president of the Southern Baptist Convention. Dr. Dodd is pre-eminently a preacher, and through the printed page and the radio his sermons are known to millions of people. In the present volume he has gathered some meditations on the meaning, significance, and observance of the Lord's Supper. After reading these excellent exhortations one can understand even without a knowledge of the preface why it is possible for him to make the monthly observance of the Lord's Supper such an impressive and far-reaching service.

102 pages. 7¼x5 inches. Sunday School Board of the Southern Baptist Convention, Nashville. \$1.25. C. H. B.

Hymns of Faith and Life, edited by Bishop Wilbur P. Thirkield.

Bishop Thirkield is a retired member of the Methodist Episcopal board of bishops, one of the most devoted of them for the promoting of order and dignity in the service of worship. This small size hymnal, bound in stiff board, offers in its 115 pages a truly high grade collection of hymns, chants, readings, orders of worship, including several numbers that would classify as gospel songs. "For church worship, hymn festivals, assemblies and schools," is the avowed purpose of the book.

112 pages. 8¼x6 inches. A. S. Barnes and Company, New York. Single copy 20 cents; \$15.00 per 100. W. M. R.

Pandita Ramabai, by Nicol Macnicol, M.A., D.Litt.

In writing this biography for The Builders of Modern India series, the author's aim "is to show Pandita in her place not only as a Christian but as an Indian, a true product of India's past and a powerful fashioner of India's future—to grasp and to present the idea of her life when in her person the Indian soul meets Christ and is transformed." His further desire "is to make the woman better known to those in India who, like her, call themselves Christians. The Christian Church is as yet in India a small and often despised company, but when its members recall this woman's life and service they can lift up their heads."

The writer's long residence in India and his intimate acquaintance with its thought, combined with rare felicity of expression, have given to this book prestige and literary charm. Such a biography as this, which chronicles the spiritual adventures of a great soul, educates the human spirit in the finer sensibilities of reverence for truth and appreciation for those who seek it at all cost.

142 pages. 7¼x5 inches. Student Christian Movement Press, London. J. R. R.

Triumphant Service Songs, compiled by Homer Rodheaver and others.

In succession to former characteristic gospel songbooks, The Rodheaver Company now sends forth a book of 328 numbers, including worship programs and Scripture readings. The conviction of the compilers is that the land under the clouds of depression can sing itself out of the shadows, and this doctrine is stressed. The book presents a mingling of hymns and songs intended to make it desirable for churches and organizations that either do not care, or are not able, to buy and use the more formal hymnals. There are but few recent compositions, the major contents being familiar to all worshiping groups. Its message is emphatically evangelical, and many of its numbers have evangelistic fervor and force. The worship programs and responsive readings were prepared by Mrs. J. N. Rodheaver. The entire book is effectively indexed and well bound.

288 pages. 8½x6 inches. The Rodheaver Company, Chicago. Cloth, 50 cents; leather-like paper, 35 cents. W. M. R.

Protestantism, Its Fundamental Basis, by R. Mercer Wilson, M.A.

In these days of advancing Roman Catholicism and retrogressing Protestantism, it is well to pause and take stock. Britain in particular is in dire need of a revival of genuine Protestantism, else all the liberties gained through the great Reformation of the sixteenth century be lost. But the revival need is something better than a return to the great Reformers, for nothing will save Protestantism except a full return to Bible Christianity of the first century. To this end we heartily recommend this carefully prepared pamphlet of the Lutterworth Papers, No. 2.

30 pages. 7x5 inches. The Lutterworth Press, London. 20 cents. G. S.

Shadows from the Talmud, by Arno C. Gaebelein.

A little booklet of quotations from the Talmud, revealing the thoughts and longings of the rabbis for the Messiah. It is refreshing at the present time, when there is so much hostile criticism of the Talmud as the source of great evil, to find that an outstanding Bible teacher, Dr. Gaebelein, has discovered in its pages such wonderful jewels. Instead of calling it "Shadows," perhaps a better title would have been, "Rays, or Gleams, from the Talmud," for words expressing such longings and such truths concerning Christ could only have been inspired by "the true light, which lighteth every man that cometh into the world." We cordially recommend this excellent little tract to the Christian reader.

16 pages. 6 x 3½ inches. Harris and Partridge. S. B.

The Hand on the Bridle, by Kathleen M. Macleod.

The thirty-first title in the Red Cord Library for boys runs in the picturesque language of exuberant youth the usual gamut of their activities in a British home, church, school, sports, and the unsupervised social club. The central figures are a young clergyman and the school principal with his assistant. This clinic of souls visualizes character in the making. It reveals tendencies to stubbornness, slovenliness, dishonesty, and unsportsmanlike conduct. Against this background wholesome discipline works its transformation. Everywhere the influence of sterling character is felt. The hand on the bridle is, of course, the supplementary power of Christ imparting the needed strength to overcome. It is a manly story with all the accessories which make a story interesting.

256 pages. 7¼x5 inches. Pickering and Inglis, London. 60 cents. J. R. R.

FREE GRANTS OF LITERATURE

"We received the Pocket Treasuries and wish to thank you for them. Four pupils have satisfactorily memorized and recited individually to me the verses required for the testament. One conversion has already resulted. I feel that a great amount of lasting good has already been accomplished."—Mrs. V. R. R., Va.

The total amount of literature sent from May 1 to 31, 1934: 6,523 Colportage Library books, 6,883 Evangel Booklets, 5,899 Pocket Treasuries, 45,190 tracts, 13,717 Gospels of John (Horton edition), 811 Testaments, 40 Emphasized Gospels of Matthew, 100 Praise pamphlets (song pamphlets), 12 Bible Alphabet and Memory Work booklets.

Sent in: 372 shipments to 40 states, 15 shipments to Alaska, 1 shipment to the Canal Zone, 6 shipments to the Philippine Islands, 2 shipments to Porto Rico, 1 shipment to the Virgin Islands, 12 shipments to Canada, 24 shipments to 12 foreign countries.

Africa Book Fund: 3 shipments: 10 Colportage Library books.

Alaska Book Fund: 15 shipments: 163 Colportage Library books, 159 Evangel Booklets, 163 Pocket Treasuries, 150 tracts, 156 Gospels of John (Horton edition).

Army and Navy Book Fund: 1 shipment to 1 state: 25 Pocket Treasuries, 25 tracts, 10 Gospels of John (Horton edition).

Fire Station Book Fund: 1 shipment to 1 state: 41 Colportage Library books, 56 Evangel Booklets, 25 Pocket Treasuries, 25 Gospels of John (Horton edition).

Free Tract Fund: 6 shipments to 6 states, 2 shipments to Canada: 1,505 tracts.

French Louisiana Book Fund: 2 shipments: 81 Colportage Library books, 86 Evangel Booklets, 455 tracts, 20 Gospels of John (Horton edition), 25 Testaments.

General Mission Fields Book Fund: 1 shipment to Canal Zone, 1 shipment to the Virgin Islands, 7 shipments to 3 foreign countries: 732 Colportage Library books, 194 Evangel Booklets, 75 Pocket Treasuries, 4,028 tracts, 125 Gospels of John, 30 Praise pamphlets, 12 Testaments.

Hospital Book Fund: 77 shipments to 29 states, 3 shipments to Canada: 1,217 Colportage Library books, 1,755 Evangel Booklets, 1,992 Pocket Treasuries, 12,632 tracts, 2,521 Gospels of John (Horton edition), 25 Emphasized Gospels of Matthew, 8 Testaments.

India Book Fund: 3 shipments: 21 Colportage Library books, 25 Evangel Booklets, 160 tracts.

Latin America Book Fund: 4 shipments to 4 states, 2 shipments to Porto Rico, 11 shipments to 7 foreign countries: 739 Colportage Library books, 471 Evangel Booklets, 6,261 tracts.

Miners Book Fund: 1 shipment to 1 state: 16 Colportage Library books, 12 Evangel Booklets, 195 tracts, 100 Gospels of John (Horton edition).

Mountain Book Fund: 102 shipments to 9 states: 440 Colportage Library books, 310 Evangel Booklets, 328 Pocket Treasuries, 2,031 tracts, 643 Gospels of John (Horton edition), 638 Testaments, 15 Emphasized Gospels of Matthew, 5 Bible Alphabet and Memory Work booklets, 20 Praise pamphlets.

Negro Book Fund: 10 shipments to 5 states: 168 Colportage Library books, 302 Evangel Booklets, 160 Pocket Treasuries, 2,200 tracts, 2,550 Gospels of John (Horton edition), 5 Bible Alphabet and Memory Work booklets, 1 Testament.

Philippine Islands Book Fund: 6 shipments: 58 Colportage Library books, 24 Evangel Booklets, 285 tracts, 50 Gospels of John (Horton edition).

Pioneer Book Fund: 84 shipments to 18 states, 6 shipments to Canada: 1,602 Colportage Library books, 1,779 Evangel Booklets, 524 Pocket Treasuries, 5,488 tracts, 2,558 Gospels of John (Horton edition), 115 Testaments, 2 Bible Alphabet and Memory Work booklets, 50 Praise pamphlets.

Prison Book Fund: 76 shipments to 30 states, 1,114 Colportage Library books, 1,555 Evangel Booklets, 1,306 Pocket Treasuries, 8,667 tracts, 3,108 Gospels of John (Horton edition), 11 Testaments.

Reforestation Camp Book Fund: 8 shipments to 8 states: 81 Colportage Library books, 101 Evangel Booklets, 1,251 Pocket Treasuries, 1,008 tracts, 1,801 Gospels of John (Horton edition), 1 Testament.

Seamen Book Fund: 1 shipment to 1 state: 40 Colportage Library books, 54 Evangel Booklets, 50 Pocket Treasuries, 100 tracts, 50 Gospels of John (Horton edition).

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from May 1 to 31, 1934, inclusive:

| | Number of Contributions | Amount of Contributions |
|----------------------------|-------------------------|-------------------------|
| Africa | 18 | \$ 1.00 |
| Alaska | 2 | 81.50 |
| Fire Stations | 2 | 27.00 |
| Free Tract | 6 | 4.15 |
| French Louisiana | 4 | 37.50 |
| General Missions | 8 | 51.00 |
| Hospital | 287 | 810.10 |
| India | 7 | 47.12 |
| Latin America | 37 | 347.85 |
| Life Saving Stations | 2 | 1.25 |
| Lumber Camp | 2 | 6.00 |
| Miners' | 2 | 10.50 |
| Mountain | 169 | 497.50 |
| Negro | 14 | 163.45 |
| Philippine Islands | 3 | 75.00 |
| Pioneer | 370 | 1,425.36 |
| Prison | 341 | 695.34 |
| Reforestation Camps | 55 | 389.20 |
| Seamen | 1 | 15.00 |
| Spain | 1 | 1.00 |

Moody Bible Institute Monthly

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Heartily and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

"COMING BACK HOME"

Former students, be they pastors, missionaries, evangelists, or whatever the ministry they render, are reminded that the Institute has its latch-string out for them, offering room and board during A Century of Progress Exposition at a nominal rate. During the Exposition, room and breakfast may be had for \$1.25 per individual.

Nor should the special features be forgotten—morning prayer and Bible study, classroom privileges, evening gospel meetings, and an opportunity to share an atmosphere of worship and Christian fellowship.

The inauguration of the Six-week Summer School to continue until July 27 has awakened much interest, affording former students a chance to "brush up," or to extend their studies in various needed lines, as determined by experiences in the field.

Do not let the summer pass without coming back home for a visit, for spiritual refreshment, and for renewing fellowships that will bless the coming years.

LA SALLE BAPTIST TABERNACLE DEDICATED

When P. B. Chenault '31, and Mrs. Chenault (Mildred Herbold '30), took the pastorate of the La Salle, Ill., Baptist Church in December, 1931, they were not prepared to predict the eager and hearty support that was to be accorded their Bible and Christ-exalting ministry. The two years and several months following that beginning have borne abounding fruit, not the least of which is the greatly enlarged audiences regularly attending the Sunday and week-day services.

An enlarged auditorium became imperative. A story of great interest could be written on the materializing of a fond dream. On Sunday, June 3, hopes changed to fruition—the dedication of the superb Baptist Tabernacle was consummated, Dr. James M. Gray being the guest speaker for both the morning and evening services.

So great is the impression made upon the local mind by this event during times of depression that nearly five pages of the *Daily Post-Tribune* of that city on Friday, June 1, were devoted to many phases of the enterprise, the organizations of this aggressive body of believers, and the program of evangelism and Bible teaching that is to extend through the summer. Still to be heard in these special gatherings are Dr. W. R. Newell, Dr. H. Framer Smith, Dr. B. B. Sutcliffe, Dr. L. Sale-Harrison, and Rev. William McCarrell.

FACULTY AND STAFF ENGAGEMENTS

Mrs. H. L. McCord, May 2, Gospel Hall, Washington Heights, Ill.; May 12, Cragin Swedish Mission Church, Chicago; May 17, Jefferson Park Bible Church; May 20, Radio Station WJBD and First Baptist Church, La Salle, Ill.; May 23, West Side Girls' Council, Chicago; May 29, Gospel Hall, Lombard, Ill.

W. Taylor Joyce, May 9, Calvary Bible Church, Oak Park, Ill.; May 10, First Swedish Baptist Church, Rockford, Ill.; May 11, South-West Gospel Tabernacle, Chicago; young people's meeting, Roseland Evangelical Mission Church, Chicago; May 20, United Presbyterian Church, Fayette, Ohio, and Zion Reformed Church, New Bedford, Ohio; May 23, Central Baptist Church, Gary, Ind.; May 27, Bible Witness Hall, Zeeland, Mich.

Mrs. Ralph Allison, May 17, missionary circle of Glen Ellyn Gospel Tabernacle, held at Wheaton, Ill.

James W. Davis, May 13, Disciples of Christ Church—Russian, Chicago.

Dr. P. B. Fitzwater, May 6, Baptist Church, Mt. Carmel, Ill.; May 7, Mrs. Coulter's Union Bible Class Rally, Evansville, Ind.; May 20, Baptist Church, Honey Creek, Wis.

D. L. Foster, May 6, Wheaton Bible Church, Wheaton, Ill.; May 15, First Christian Church, Joliet, Ill.; May 20, First Christian Church, Wakarusa, Ind.; May 27, Bowmanville Congregational Church, Chicago; May 28, Men's Club, Moody Memorial Church, Chicago.

Dr. Wm. H. Hockman, May 6, Pine St. Presbyterian Church, Hammond, Ind.; May 9, student volunteers, Wheaton College, Wheaton, Ill.; May 18, annual conference, Scandinavian Alliance Mission, Roseland Swedish Evangelical Mission Church, Chicago.

Edna Gray Johnson, May 11, mother and daughter banquet, Montclair Baptist Church, Chicago; May 25, mother and daughter banquet, South Baptist Church, Lansing, Mich.

Harold L. Lundquist, May 5, fiftieth anniversary of Sunday School, First Swedish Free Church, Chicago; May 10, First Swedish Free Church, Chicago; May 13, Lakeview Swedish Mission Church, Chicago; May 27, Bible Class, First Swedish Free Church, Chicago, Lorimer Memorial Baptist Church, Chicago, and Elim Swedish Evangelical Free Church, Chicago.

Dr. H. Framer Smith, May 10, Bible and Missionary Conference, auspices, Messianic Witness to Israel, in Covenant Baptist Church, Chicago; May 13, Federated Church, Sandwich, Ill.; May 14, Men's Club, Moody Memorial Church, Chicago; May 27, Bethany Reformed Church, Chicago.

Kenneth S. Wuest, May 22, ordination service, Belden Avenue Baptist Church, Chicago.

Clarence H. Benson, May 6, Strong St. Baptist Church, and Central Street Baptist Church, Brooklyn, N. Y.; May 7, annual meeting, Evangelical Teacher Training Association, National Bible Institute, New York City; May 8, Moravian Church, Lititz, Pa.; May 15, Kimball Ave. United Evangelical Church, Chicago; May 26, Illinois Swedish Baptist Conference, Elim Swedish Baptist Church, Chicago.

RECENT SPECIAL SPEAKERS

Rev. Roy A. Brehm, assistant director of the Scandinavian Alliance Mission; Rev. J. D. Harrison, missionary under C.I.M.; Mr. F. J. Peters, missionary, Cuba; Miss Myrtle Plaxton, missionary, Kentucky; Rev. John G. Breman, director, Borneo Faith Mission; Mrs. A. M. Duvall, missionary, Africa, Southern Baptist Board; Mr. Cheek Ketuni-Unket, Greenland; Mr. James P. Welliver, missionary, Minnesota, Northern Gospel Mission; Mr. Isaac Page, district secretary of the C.I.M.; Dr. Albertus Pieters, D.D., Western Theological Seminary, Holland, Mich.; Rev. T. J. Bach, director, Scandinavian Alliance Mission; Rev. V. C. Kelford, extension Bible teacher, Iowa Biblical College, Waterloo, Iowa; Evangelist W. E. Pietsch, Los Angeles, Calif.; Rev. John J. Sidey, principal, Kingston (Nova Scotia), Bible College; Rev. C. W. Oyer, superintendent, Washington (D. C.) School of the Bible; Rev. Otis Sellers, pastor, First Evangelical Free Church, Winnetka, Ill.; Rev. R. F. Bateman, pastor, Baptist Church, Newark, N. J.; Rev. J. H. W. Cook, director, Evangelical Union of South America; Miss Edith Shereda, Bolivian Indian Mission; Rev. J. D. Harrison, C.I.M.; Miss Esther Blowers, missionary, Brazil, Evangelical Union of South America; Rev. Herman Reich, pastor, First Fundamentals Church, Evansville, Ind.; Rev. James R. King, pastor, Baptist Church, Cherrydale, Va.; Mr. M. H. Reynolds, Fundamental Evangelistic Association of Los Angeles; Miss Anna Van Hook, Central American Mission; Rev. Mack Wyatt, evangelist; Rev. H. Jacobs, Hebrew evangelist, Jerusalem, Palestine; Rev. W. J. Patterson, Long Beach, Calif.; Rev. E. W. Wadsworth, Great Commission Prayer League, Chicago; Rev. Paul E. Jaines, Oriental Mission, Korea; Rev. Charles D. Parrott, pastor, Presbyterian Church, Ilwaco, Wash.

ANOTHER EARLY WORKER GONE HOME

On May 19, George G. Sanborn was laid to rest at Rosehill Cemetery, Chicago, the funeral service being conducted by Dr. H. A. Ironside of the Moody Memorial Church. Mr. Sanborn was connected with the work of the Moody Bible Institute back in the days of D. L. Moody himself. His position was that of buyer and cashier, and he was succeeded in that office by Mr. A. F. Gaylord, now for many years Business Manager. In the fall of 1891 Mr. Sanborn took up mission work in Scranton, Pa., and later removed to Hart, Mich., where he dwelt on a fruit farm owned by his son-in-law, Mr. Thomas S. Smith, one of the trustees of the Institute. At the time of his death he was in Chicago and was ministered to in his last illness by Mr. and Mrs. Smith. Mr. Sanborn is survived

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ence for Girls and Young
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AUG. 4th TO AUG. 13th**

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by a son, Frank, now in California, four grandchildren, and seven great grandchil-
dren. He was a consecrated Christian man,
and departed to be with Christ, which is
far better.

PASSING OF MRS. WRAY

Mary Gilbert Wray, who with rare
ability served the Institute a number of
years as Associate Editor of Promotion
Literature, was recently called into life
immortal from her home at Upland, Ind.

Mrs. Wray, the widow of Dr. Newton
Wray, was possessed of fine intellectual
gifts, and was a writer of unusual charm.
Besides the performance of routine work
that fell to her care at the Institute, she
provided numerous interesting stories of
former students for the MOODY MONTHLY
and other religious periodicals, and her
poem on "The Street Meeting," which
adorns the walls of a number of the Insti-
tute offices, is prized for its vivid recount-
ing of the activities of students in the
practical work branch of their training.

Mrs. Wray, as well as Dr. Wray, was
for some time connected with the faculty
of Taylor University, at Upland, and her
going will bring a sense of loss to multi-
tudes of friends. Especially do Institute
friends extend sympathy to the two sur-
viving daughters, Mrs. Glenn Maddox and
Mrs. Marshall Williams.

FELLOWSHIP GATHERINGS

Sixty former M. B. I. students gathered
in the Berean Baptist Church, Grand
Rapids, Mich., on April 25, Willis Dunn
'32, presiding. Arthur DeVries '25, was in
charge of the music, and Richard Elvie '32,
spoke on "The Spiritual Journey from
Kadesh-Barnea to Canaan." Mrs. William
Headley '22, rendered a vocal solo which
was the first one she sang as a student at
the Institute.

Former students in the Waterloo, Iowa,
area gathered for a fellowship meeting in
that city on May 1. Arthur G. Annette
'22, president of the Alumni Association,
took charge of the fellowship hour, the
following officers being elected: V. C. Kel-
ford '16, president; Mrs. Harry T. Fisher
'16, secretary-treasurer. An evening "opti-
mism" of 150 saw the motion picture, "Life
at the Moody Bible Institute of Chicago,"
and many expressions of interest and sur-
prise were heard, while one young man de-
clared his intention of enrolling in the Day
School this fall.

In the Mt. Washington Baptist Church,
Pittsburgh, Pa., on May 12, some thirty-
five former students met for the organiza-
tion of a Fellowship. President Annette,
of the Alumni Association, gave inspira-
tional assistance and counsel, the following
officers being elected for the Fellowship:
Wiley S. Young '23, chairman; Mrs. R. G.
Stacy (Martha Lustgarten '19), vice-
chairman; Henrietta Logan '20, secretary-
treasurer.

The Lancaster (Pa.) Fellowship, meet-
ing in the Covenant W. B. Church of that
city on May 15, had the benefit of the in-
spirational presence and message of Presi-
dent Arthur G. Annette. The meeting was
in charge of its president, Madge Taylor
'29. The Lancaster group is active and
enjoys many such happy occasions together.

On Friday evening, May 11, a goodly
group of former Moody students met at the

Portland (Ore.) Y. M. C. A. for a dinner
and season of fellowship. Dr. John C.
Page was the special guest of honor, whose
address and other ministries brought much
inspiration to those present. Besides the
several guests not numbered as former stu-
dents, the student list included: Ruth Lee
'26, Martin O. Massinger '33, Raymond C.
Holmlund '32, Mrs. John J. Sommer
(Annie E. Young '13), L. E. Singer '04,
Mrs. J. F. Langley (Selina Laslette '20),
Ralph N. Rowe '11, George H. Marrs '23,
Mrs. Marrs (Esther Cain '23), Levi B.
Olson '27, Mrs. A. Claassen (Catherine
Andreas '12), R. W. Achor '14, Mrs.
Achor (Eula Forsythe '13), and Irie A.
Welch '23. Mr. Marrs is president of the
Fellowship, and Miss Welch, secretary.
Dr. Page was conducting a Bible conference
in the Union Gospel Mission in the city,
and the occasion was one of much profit
to former students and friends of the Insti-
tute, as to many others. Greetings and
assurances of abiding devotion and interest
were sent to Dr. Gray by the happy fellow-
ship guests, Mr. Marrs, who was immedi-
ately to make a trip into the East, being
commissioned to bear the greetings in per-
son to Dr. Gray, which he did on May 31.

RECENT ORDINATIONS

Elmer C. Wagler '27, Blair, W. Va.,
director of the Southern Highland Evangel,
received ordination to the Christian min-
istry on January 14, at Fort Wayne, Ind.,
Rev. J. E. Ramseyer, president of the
Christian Missionary Association, presid-
ing and delivering the ordination sermon.

Wilbur W. Scafe '26, was ordained to
the gospel ministry by the Laramie, Wyo.,
Presbytery, on May 6. His father, Dr. C.
R. Scafe '00, and mother, traveled from
Detroit, Mich., to be present, and Dr.
Scafe delivered the ordination message on
Paul's charge to Timothy. The candidate
has been serving the Encampment, Wyo.,
charge for more than a year, and on the
occasion of his ordination was formally
settled as pastor of this work, a wide and
challenging field.

Ramon Cabrera '31, who followed grad-
uation at the Institute with work at the
Presbyterian Theological Seminary, Chi-
cago, was on May 20 ordained to the gospel
ministry by the Chicago Presbytery, Rev.
Andrew C. Zenos, D.D., LL.D., delivering
the charge to the evangelist, and Rev. W.
P. Johnston, pastor of the Pilgrim Con-
gregational Church, Oak Park, Ill., the
sermon. Mr. Cabrera is minister of the
St. Mark's Congregational-Presbyterian
Church, 1213 West Gilpin Place, Chicago.

Carl C. Ohlson '31, who for some months
has had charge of the Bethel Church on
Washington Island, Wis., was ordained to
the gospel ministry at the North Shore
Church, Chicago, on May 10.

STUDENTS OF OTHER DAYS

Amanda C. Kruse '24, was welcomed by
friends when she visited the Institute for a
day on her way home from Africa for her
second furlough. Her address is % Mrs.
H. Kruse, Frederick, Kan.

Roy Shaffer '21, and Mrs. Shaffer (Ruth
Thiers '20), write encouragingly of their
work in Masailand, P. O. Simba, Kenya,
East Africa, where they find that "so many
things call for praise, worship, and adora-
tion."

Moody Bible Institute Monthly

Mary M. White, R.N., '33, sailed for Africa May 15, where she will serve under the Africa Inland Mission.

Jacob Singer '33, has been for some months past working with the Utah Gospel Mission in Idaho, Wyoming, Montana, and Utah.

J. E. Delmarter '98, on March 31 terminated his ministry with the Presbyterian churches at Ben Lomond and Felton, Calif. He has devoted nearly five years on this field. He is in good health and ready to enter such doors for service as may open.

Sadie E. MacFarland '14, 700 E. 18th St., Paterson, N. J., has for fifteen years been superintendent of the Florence Crittenton Home. "Pray," she says, "that God may keep our girls as they go out from us; that is the testing time in their lives. Souls are being saved and our girls are as a family with us eagerly looking forward to our Lord's return."

Robert B. Munger '33, and Clyde Kennedy '29, are students at Princeton Theological Seminary, Princeton, N. J.

Andrew J. Koonce '29, has been pastor of the Presbyterian Church, Evon Valley, Pa., since February. There has been a revival among members of the church. Seventeen individuals have professed conversion, and Mr. Koonce asks prayer "that many more may be saved in this community."

Herman E. Kasch '13, is experiencing the blessing and sustaining grace of God as he ministers to the Charlotte and Emmanuel Evangelical Churches, Cullom, Ill. He has recently closed a successful conference year.

Gertrude Hynes '32, Carlton, Minn., sends this note: "I am working in an unevangelized rural district and among the Chippewa Indians of northern Minnesota—much prayer is needed."

William G. Nyman '21, Glendale, Calif., who has for two years been a member of the board of directors of the Bible Institute of Los Angeles, was recently elected treasurer of that institution.

Frederick Giles '23, Stratford, Wis., writes: "We are in the midst of a gracious revival, the first spontaneous outpouring of the Holy Spirit that I have witnessed. We have been praying and a group have been meeting weekly for prayer. Two weeks ago in response to an invitation at a Sunday morning service, something very unusual with me, fifty-two people responded and came to the front—a goodly number for salvation and many for surrender. God has been working mightily in our midst and continues to give us souls. . . . Pray for us that God may give grace, and keep us always relying upon His Spirit."

Laura K. Gutshall '27, rejoices as she sees now one, now another accepting Christ and growing in grace and knowledge. She is serving the Master in the mountains about Pound, Va. For more than three years cottage prayer meetings have been held, resulting in great blessing—"more we feel than through any of our other ministries," she writes. "New Christians learn to pray. Two weeks ago a man of sixty years in whose home the meeting was being held gave his heart to the Lord."

Dorothy M. Congdon '30, is taking advanced work in voice of Elaine DeSellem.

On April 24 she participated in a recital at the Englewood Presbyterian Church, Chicago, rendering three groups of contralto numbers. She continues as choir director in this church of which her father, Dr. James E. Congdon '95, is pastor.

Alonzo Foltz '31, entered upon the pastorate of the Congregational Church at Wyanet, Ill., the first of January. The opening months of service have been richly blessed, both in spiritual and material matters.

Esther Wilson, who has studied at the Institute during three furlough periods, in '19, '26, and '34, after a short stay at Battle Creek, Mich., in the interest of her health, hopes to return to her work among the Copts and Mohammedans in Luxor, Egypt, in September. She has greatly enjoyed her weeks of study at the Institute during this last term.

James D. Hutton '07, Oakdale, Tenn., is denominational representative for the Presbyterian Church, U. S. A., in interdenominational work occasioned by the vast expansion enterprise in the Tennessee and other regions affected by the Tennessee Valley Authority. Inter-racial understanding will be promoted, much visitation and encouragement extended, many council gatherings held, all looking toward Christian advance.

Julia M. Tarver '20, and also a special student in the summer of '33, has been devoting the past year to Week Day Church School activities in Austin, Tex., where she has gathered a class of one hundred boys and girls in the First Presbyterian Church each Wednesday afternoon for Bible study, drills, hand work, and other definitely biblical exercises. The work has met with much favor in the city.

Ned Murray '28, 1314 W. Highland Ave., Milwaukee, Wis., is serving as clerk in the Milwaukee Rescue Mission, and also directs several devotional and evangelistic meetings each week.

John R. Barkman '32, while pastor of a church at Henderson, Neb., is also holding revival meetings elsewhere as opportunity permits. He conducts a Bible School both for daytime and evening students, young people who intend to remain on the farm or in their home community, but some of them will doubtless seek further training elsewhere.

Edward J. Cross '99, pastor of the Leslie and Aurelius (Mich.) Baptist churches, is reported by the Leslie local paper to have been honored in being named to receive the "Rose O. Hall Honor Certificate for Distinguished Service in Rural Work." The bestowment will be made May 29 at the Northern Baptist Convention, meeting in Rochester, N. Y. Mr. Cross definitely chose the rural field for service early in his ministry.

Barbara R. Ward '25, Box 289, San Jose, Costa Rica, C. A., writes of a large field of opportunity among the Chinese in that republic, and feels especially concerned for the distribution of Christian literature among them. She mentions many other items of deep interest. Pray for her.

Arthur B. Dahl '25, Lyle, Minn., has had a busy season as song evangelist, reporting action in Greenfield, Ohio; Winona, Minn.; and Buffalo, N. Y.

Moses Immanuel Ben-Maeir '29, writing from Haifa, Palestine, bubbles up with

optimism and enthusiasm, believing that Christ is working mightily in the Holy Land. He with others is busy in colportage work, holding personal interviews, and in writing and translating Christian literature.

Gladys M. Kartzke '23, is now engaged as an industrial nurse in a factory in Cleveland, Ohio.

F. Arthur Grunewald '12, is still serving as pastor of the Presbyterian Church, Clinton, Wis.

Augusta Helen Jahnke '30, is working as a missionary with John Hamel '17, in the upper Michigan Peninsula. At present she is located at Big Bay, Mich., a needy field, "but," she adds, "our God is able."

Anna D. Compton '96, has had to give up more active Christian service because of her health, but is still working in her home church in Troy, Pa. She recently conducted an eight-week prayer study which the Lord blessed.

E. L. Wolslagel '09, evangelistic singer, is arranging for tent meetings in New York City and Charlotte, N. C., for the summer. During the first four months of this year he had eight campaigns in six states.

Arthur Jensen '20, and Mrs. Jensen (Fannie Andrews '20) when writing were planning a trip of exploration in Portuguese East Africa. They ask prayer for the unreached millions in that country, and for new missionaries for the field.

MARRIED

Chase Sawtell '33, and Marie Harl '34, May 17, La Salle, Ill.

J. Christian Welman and Marie A. Hofmeyr '20, March 10, Enkeldoorn, S. Rhodesia, South Africa.

Carl I. Deithloff and Evelyn Amelia Anderson '30, May 12. Their address is Tivoli, Tex.

William Reid Maxwell '34, and Muriel Manita Wood, '33, May 27, Dundee, Fla.

Charles W. F. Radke and Mabel S. Schultz '19, April 28, Chicago.

AT REST

Mrs. R. A. Torrence, Jr. (Letitia Nance '99), of Lincoln, Neb., passed to her reward on May 7. Burial was made at Atchison, Kan.

Lillian J. North '06, who spent many fruitful years in home mission work under the Presbyterian Board recently entered into rest (date not reported) at Long Beach, Calif. Interment was made at Wilkes-Barre, Pa. "She was an inspiration to those she taught, and an example for all with whom she came in contact."

Wallace Bishop Pierce, Jr. '32, succumbed to pneumonia on May 4, a great sorrow being expressed in his home town, Augusta, Ga., at the seemingly untimely going of a young man so greatly loved; he was but twenty-five at the time of his death. He had been admitted to the practice of law, awaiting the time when he and his wife should be enabled to go to Tibet as missionaries. He was a zealous soul-winner, speaking frequently from the pulpits in Augusta, and elsewhere. Surely, he will be called into noble and Christ-honoring tasks in the spirit world to which he has gone. The local press gave much attention editorially, and otherwise, to the life and example of "Bishop" Pierce.

RADIO STATION

2 **W-M-B-I** 2
1080 kilocycles (277.6 meters)

A REPORT FROM THE FIELD

The gospel teams and musical groups which went out on missions during the spring recess, as reported under "Alumni News" in the June issue, are nearly all known to our radio audience. In the fifty-seven cities and towns in which they ministered to a total audience of more than 13,000 people, they heard many expressions of gratitude for W-M-B-I. Chester F. Rosborough, of the Institute staff, accompanied some of these gospel teams. A portion of his report follows:

"Many testified to the blessing the radio ministry has been in instructing them in the Word, bringing comfort, strength, and encouragement, and acquainting them with the work of the Moody Bible Institute. A number stated that because of listening to W-M-B-I they had found Christ as their personal Saviour. In several instances our groups were invited to visit homes of shut-ins who had been saved as a result of the gospel message over the air from this station and who are now regular listeners to every shut-in broadcast as well as many others."

RADIO RALLY IN LA SALLE

The First Baptist Church, of La Salle, Ill., of which Rev. P. B. Chenault is pastor, has extended a cordial invitation to the radio friends of W-M-B-I in the Illinois Valley towns to meet the members of the Radio Department and staff of the Moody Bible Institute at the church on Saturday afternoon and evening, June 30.

Mr. Chenault, in extending the invitation, has kindly offered the facilities of their church buildings and workers to assist in entertaining the guests. An interesting and helpful program is being planned with music, testimonies, and attractive features for the boys and girls under the direction of "Aunt Theresa," of the K. Y. B. Club, and it is anticipated that several hundred will be present to enjoy the time of Christian fellowship.

Nearly all members of the radio staff are planning to be present and are looking forward to meeting the listeners in that section.

FINANCIAL SUPPORT

The Radio Department is grateful for the continued financial support from W-M-B-I listeners. Many letters indicate real sacrifice in these days. The following quoted from one letter is representative of many received:

"I am enclosing a dollar for the furthering of your good work. I feel led to send it to you, although I have but one more dollar and a little change left to my name.

"We are being forced from our apartment by order of the court on June 1, and so far have found no place which will accept us because my husband is out of work. I want to ask your prayers that this condition may be changed before June 1, and that my husband may find employment."

ANOTHER ECHO

We are very thankful for letters such as the following, for it is always encouraging to receive gifts from our listeners, but we are especially pleased to receive contributions from those who want to have a share in the work, and yet are unable to enjoy the programs themselves. One such friend writes:

"Enclosed find \$5.00 to assist in the radio ministry. I am personally unable ever to hear the broadcasting, but I know what it means to many folks around here. One dear shut-in just lives for your programs. She is blind, so you can well imagine what the radio ministry means to her. I pray that God will multiply this small gift as He did the widow's cruse of oil."

An esteemed radio helper, who has appeared regularly for several years on W-M-B-I programs, Miss Vivian A. Kretz, was united in marriage to Rev. Kenneth A. Amsler, June 2, at the Messiah Baptist Church in Chicago. Miss Kretz is a former Evening School student of the Institute and also a former student of the Wheaton College Conservatory of Music. The prayers and hearty good wishes of a host of friends go with these young people as they launch out in a life of service for the Lord.

THE UNCLEANSSED HEART

Many a man of great natural gifts, and unusual knowledge is trying to do work for God, and meeting with little or no success. People wonder why it is that their work is devoid of results; but if we knew their secret life as God knows it, we would understand their failure. There is sin before God. It has been often and well said, that "God does not demand a beautiful vessel for His work, but He does demand a clean one."—R. A. Torrey.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, July 1, 8, 15, 22, 29

11:00 A. M.—Moody Memorial Church
12:30 P. M.—Organ Program
1:00 P. M.—Swedish Service
1:30 P. M.—Norwegian Service
2:00 P. M.—Service of Worship and Praise

Monday, July 2, 9, 16, 23, 30

10:30 A. M.—Devotional Hour
11:30 A. M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Music
3:00 P. M.—"I See by the Papers"
6:00 P. M.—Piano and Organ Duets—Musical Ensemble
7:00 P. M.—Radio School of the Bible—Iris Ikeler McCord

Tuesday, July 3, 10, 17, 24, 31

7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Short Story Hour—Mrs. McCord
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Scandinavian Service
3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce

Wednesday, July 4, 11, 18, 25

7:00 A. M.—Sunrise Service
10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Special Program
3:00 P. M.—Radio School of the Bible—Mrs. McCord
6:00 P. M.—Music and Feature Program

Thursday, July 5, 12, 19, 26

7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Missionary Hour—John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Special Program
3:00 P. M.—Music
3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum

Friday, July 6, 13, 20, 27

10:30 A. M.—Radio School of the Bible—Mrs. McCord
11:00 A. M.—Music
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program
2:30 P. M.—Radio School of the Bible—Rev. H. L. Lundquist
3:00 P. M.—Home Hour
6:00 P. M.—Special Program
6:30 P. M.—Question Hour
7:00 P. M.—Jeduthun Ensemble
12:00 P. M.—Midnight Hour

Saturday, July 7, 14, 21, 28

10:30 A. M.—K. Y. B. Club—Theresa Worman
11:00 A. M.—Church School Period—Music
11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Birthday Request Program
12:45 P. M.—Message
1:15 P. M.—Music
2:00 P. M.—"Mother Ruth"
2:30 P. M.—Musical Program
3:00 P. M.—Plain Talks



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FUTURE ENGAGEMENTS

(Continued from page 528)

W. E. Peitsch—July and August, Chicago, August and September, Philadelphia, Pa. Everett C. Mills—June 20-July 18, Los Angeles, Calif.

Sylvester Sanford—June 18-July 1, Chauncey, Ill.; July 5-22, Kew, Pa.; July 24-Aug. 5, Sulphur Springs, Ind.; Aug. 6-Sept. 2, Summer, Ill.; Sept. 3-16, Pine Ridge, S. Dak.; Sept. 17-30, Walla Walla, Wash.; Oct. 1-Nov. 11, Spokane, Wash.; Nov. 13-Dec. 21, Portland, Ore.; Dec. 30-Jan. 13, The Dalles, Ore.; Jan. 14-27, Philomath, Ore.; Jan. 28-Feb. 11, Everett, Wash.

Gipsy Smith, Jr.—June 19-July 1, Mobile, Ala.; July 8-29, Clarksdale, Miss.; Aug. 5-26, Chanute, Kans.; Sept. 23-30, Greensboro, N. Car.; Oct. 7-21, Richmond, Va.; Oct. 28-Nov. 11, Atlanta, Ga.; Nov. 18-Dec. 2, Louisville, Ky.; Jan. 6-29, Tulsa, Okla.; Jan. 27-Feb. 10, Montgomery, Ala.; Feb. 17-Mar. 3, Huntsville, Ala. O. W. Stucky—June 3-17, Sand Creek, Mich.; June 30-Aug. 19, Gull Lake, Mich.

John W. Troy—July 8-22, Stonehurst Hills, Pa.; July 23-30, Haddon Heights, N. J.; July 31-Aug. 5, Ardmore, Pa.; Aug. 12-24, Winona Lake, Ind.; Aug. 31-Sept. 14, St. Petersburg, Fla.; Sept. 16-Oct. 8, Collingdale, Pa.

Harry W. Vom Bruch Party—June 20-23, Medicine Lake, Minneapolis, Minn.; June 24-July 1, Camp Pinnacle near Albany, N. Y.; July 9-15, Siloam Springs, Ark.; July 29-Aug. 5, Pittman, N. J.; Aug. 12-24, Winona Lake, Ind.

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